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A PREAMBLE TO THE STUDY OF ŚRĪ SIDDHĀNTAŚIKHĀMAṆI

By
Dr. M. Sivakumara Swamy

2012

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A PREAMBLE TO THE STUDY OF ŚRĪ SIDDHĀNTA-ŚIKHĀMAṆI : By Dr. M. Sivakumara Swamy, Professor of Sanskrit (Retd.), Bangalore University, No. 36, I Main Road, VI Cross, PVP School Road, Mariyappana Palya, BANGALORE - 560 056. Mobile: 94484 76938

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With Best Wishes....

I am extremely happy to publish Dr. M. Sivakumara Swamiji's book entitled *A Preamble to the Study of Śrī Siddhāntaśikhāmaṇi* through our series of Śrīmad Vibhūtipura Vīrasiṁhāsana Saṁsthāna Maṭha, Bangalore. Śrī Ṣiddhāntaśikhāmaṇi is a work of Śrī Śivayogi Śivācārya. Dr. M. Sivakumara Swamiji is a renowned scholar in the fields of Veda, Sāhityạ, Darśana and Viraśaivism. He has published Śrī Siddhāntaśikhāmaṇi through Shaiva Bharati Shodha Pratisthan, Jangamwadi Math, Varanasi, with the Sanskrit commentary of Maritoṇṭadārya and Translation of the text and the commentary and exhaustive Notes in English. It is a book in 1102 pages of crown ¼ size with an Introduction in 150 pages of the same size. The Introduction is an authoritative account of the sources, authorship, date and text of Śrī Siddhāntaśikhāmaṇi, answering all the doubts and objections raised by some scholars about them. It also presents a history of Vīraśaivism tracing it to the ancient Pañcapīṭhas which have come down to us even to this day. On the occasion of the release of the book at Jangamwadi Math, Varanasi, in 2007, some scholars suggested that the Introduction can be published as a separate book of reference value for the benefit of those who want to study the history of Vīraśaiva religion and philosophy. Right from that time I was cherishing the idea of publishing it. The same has been now published under the title as given above through our Math. My best wishes to

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Dr. M. Sivakumara Swamy, the most respected scholar in our society, for his prompt response. I confer my best wishes on the Inamati couple for their neat DTP work, Shri Jigalur for neat printing and binding work and my Ph.D. Guide, Dr. C. Shivakumaraswamy, for his guidance in all my endeavours.

With Best Wishes to All

Bangalore, 14-11-2012
Bali Pāḍya (Dīpāvalī)

Ṣa. Bra. Śri
Dr. Mahanthalinga Shivacaryaru

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Preface

The compendium entitled, *A Preamble to the Study of Śrī Siddhāntaśikhāmaṇi*, is originally an Introduction to my edition of Śrī Śivayogi Śivācārya's Śrī Siddhāntaśikhāmaṇi with the Saṇskrit commentary of Maritoṇṭadārya called Tattvapradīpikā, and Translation and exhaustive notes in English, published by Shaiva Bharathi Shodha Pratisthana, Jangamwadi Math, Varanasi. Right from the publication of that book in 2007, scholars and well-wishers had been suggesting and insisting that the Introduction part in 143 pages of crown 1/4 size could be published in the form of a separate compendium for the benefit of the scholars and readers interested in knowing the development of Vīraśaiva tradition and thought through the ages. I am extremely happy to acknowledge the initiative taken by His Holiness Ṣa. Bra. Śrī. Mahantalinga Shivacharya Swamiji of Śrī Vibhūtipura Matha, Bangalore, to get this published separately for the convenience of the people who are interested in the tradition and literary heritage of Vīraśaivism, particularly in studying Śrī Siddhāntaśikhāmaṇi, an authority on Vīraśaiva religion and philosophy. I am deeply indebted to His Holiness for this kind gesture and I offer salutations to His Holiness. I also acknowledge the interest shown by Dr. C. Shivakumaraswamy, Head of the Dept. of Sanskrit, Basaveshwara I Grade College, Rajajinagar, Bangalore, in the publication of this book. I express my thanks to the Inamati couple, Sri Venkatesh and Smt. Vanaja, for the neat

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re-alignment of the pages in demy 1/8 size with corrections after converting them from the original crown 1/4 size. My thanks are due to Anubhav Printers, Bangalore, for the neat printing and binding.

I hope that this book will inspire the readers to know more about the tradition and heritage of Vīraśaivism and will receive good respọnse from them, particularly regarding the resolving of the controversies raised by some scholars about the genuiness of the textual tradition and authorship of Śrī Siddhāntaśikhāmaṇi.

Bangalore, 14-11-2012 — ***Dr. M. Sivakumara Swamy***
Bali Pāḍya (Dīpāvaḷī)

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Contents

About Śrī Siddhāntaśikhāmaṇi ... 1

About the author ... 2

Śivayogi-I is not Siddharāma ... 4

Sources of S.S. : ... 7

1. Veda and Upaniṣads ... 7

Concept of Rudra-Śiva ... 9

Philosophical Hymns of the Ṛgveda ... 11

Yajurveda : Rudrādhyāya ... 17

Some interesting epithets of Śiva ... 20

Other epithets of Śiva-Rudra ... 21

Philosophy of the Atharvaveda ... 23

Upaniṣads ... 26

Indus Valley Civilization and Miniature Liṅgas ... 30

Śaiva and Vīraśaiva Signs in Indus Civilization ... 33

2. Śaivāgamas

Contents of the Pūrvabhāgas and Uttarabhāgas ... 38

1) Candrajñānāgama (39); 2) Parameśvarāgama (43); 3) Sūkṣmāgama (49); 4) Kāraṇāgama (54); 5) Makuṭāgama (68); 6) Vīrāgama (71); 7) Suprabhedāgama (76); 8) Svāyambhuvāgama (83); 9) Pāśupatāgama (84); 10) Vātulaśuddhāgama (86).

Date of Śaivāgamas ... 99

Vīraśaiva parts of the Śaivāgamas ... 101

3. Śaiva Purāṇas ... 105

Number and Classification of Purāṇas ... 106

General Contents of the Purāṇas ... 107

An Account of the Śaiva Purāṇas ... 108

1) The Śaivapurāṇa (108); 2) The Agnipurāṇa (108); 3) The Liṅgapurāṇa (109); 4) The Skandapurāṇa (109); 5) Kūrmapurāṇa (109); 6) Matsyapurāṇa (110).

Śaiva Contents of other Purāṇas ... 110

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The Date of Śrī Siddhāntaśikhāmaṇi ... 113

Vacanasāhitya in Kannada is not the primary source of 101 sthalas; the primary source is S.S. ... 120

S.N. Dasgupta's view refuted ... 123

The Date of Śrīkara Bhā. ... 125

Inscriptional evidence ... 126

New evidence proposed ... 129

The Ancient Tṛadition of Vīraśaivism ... 130

1. Śrī Rambhāpurīpīṭha ... 132

Revaṇasiddha's Prophecy in Harihara's Dream (133); Śrī Reṇuka, Śrī Revaṇasiddha (135).

2. Śrī Ujjayinīpīṭha ... 135

3. Śrī Kedārapīṭha ... 140

4. Śrī Śrīśailapīṭha ... 143

Sadānanda Yogin and Piṅgala (144); Mudenur Dāsimayya (145).

5. Śrī Kāśīpīṭha ... 145

Antiquity of the Pañcapīṭhas beyond doubt ... 148

Śivayogi Śivācārya's tradition : His birth place ... 149

His scholarship and Catholicism (Samanvayadṛṣṭi) ... 150

The Poetic Abilities of Śrī Śivayogi Śivācārya ... 151

Controversy regarding the original text of Sri S.S. ... 156

In conclusion ... 166

Appendix-I : Sources of 101 Sthalas ... 168

Appendix-II : Abbreviations (Akārādi) ... 189

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।। श्रीजगद्गुरुपञ्चाचार्याः प्रसीदन्तु ।।

A PREAMBLE TO
ŚRĪ SIDDHĀNTAŚIKHĀMAṆI

About Śrī Siddhāntaśikhāmaṇi

Śrī Siddhāntaśikhāmaṇi is the foremost authority on the religion and philosophy of Vīraśaivism. The primitive traits of Vīraśaivism in the Vedas and the Upaniṣads and the concrete features given to it in the latter parts (Uttarabhāga) of the Śaivāgamas, find a complete and comprehensive exposition in Śrī Siddhāntaśikhāmaṇi for the first time in the history of Vīraśaivism. It is a compendium divided into twenty-one chapters called "Paricchedas". After the four preliminary chapters, the teaching of the doctrine of one hundred and one Sthalas (Ekottaraśatasthala-siddhānta) starts with the fifth chapter and ends with the twentieth chapter, the last chapter being devoted to some concluding matters. The doctrine of one hundred and one Sthalas is the central teaching of the text. This doctrine is developed in the form of a dialogue between Śrī Reṇuka, one of the five holy Ācāryas (Pañcācāryas) of yore who founded Vīraśaivism, and Agastya, the pitcher-born sage of Pañcavaṭī, like the Bhagavadgītā which is a dialogue between Bhagavān Śrīkṛṣṇa, an incarnation of Viṣṇu, and Arjuna, one of the Pāṇḍavas. Just as Vyāsa summarised the doctrine of the Bhagavadgītā in the Mahābhārata, so did Śivayogi Śivācārya summarise the doctrine of one hundred and one Sthalas in Śrī Siddhānta-śikhāmaṇi. Thus the author of Śrī Śiddhāntaśikhāmaṇi is

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Śrī Śivayogi Śivācārya. In the **first chapter**, the author gives an account of his heritage, with a preliminary "Maṅgalācaraṇa" dedicated to Śiva and Śakti and an information connected with the sources of his text. The **second chapter** describes Śiva's creation as a model to Brahman's creation and depicts the greatness of Śrī Reṇuka and Śrī Dāruka, the two lords of Śivagaṇas in the service of Śiva. The **third chapter** gives an account of the "Sabhā of Śiva" and describes the circumstances that led to the descent of Śrī Reṇuka on the earth with a mission of Śiva. The **fourth chapter** gives an account of Śrī Reṇuka's emergence from the Someśvaraliṅga at Kollipākī and his march towards the hermitage of Agastya in the Malaya mountain. Then after the doctrine of one hundred and one Sthalas, in the **twenty - first** chapter, the author describes the installation of three crores of Śivaliṅgas at Laṅkā by Śrī Reṇuka to fulfil the last wish of Rāvaṇa on the request of his surviving brother Vibhīṣaṇa and the merging of Śrī Reṇuka in the Someśvaraliṅga at Kollipākī.

About the Author

As already noted above, Śrī Śivayogi Śivācārya is the author of S.S. He gives an account of his heritage in the first chapter of S.S. The heritage given there is contained in the following four stanzas:

कश्चिदाचारसिद्धानाम् अग्रणीः शिवयोगिनाम्।
शिवयोगीति विख्यातः शिवज्ञानमहोदधिः।।
तस्य वंशे समुत्पन्नो मुक्तामणिरिवामलः।
मुद्गदेवाभिधाचार्यो मूर्धन्यः शिवयोगिनाम् ।।
तस्यासीन्नन्दनः शान्तः सिद्धनाथाभिधः शुचिः।
शिवसिद्धान्तनिर्णेता शिवाचार्यः शिवात्मकः।।
तस्य वीरशिवाचार्यशिखारत्नस्य नन्दनः।
अभवच्छिवयोगीति सिन्धोरिव सुधाकरः।।

(S.S., 1.13, 15, 17 and 20)

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In this heritage, there are two Śivayogi Śivācāryas. The first Śivayogi Śivācārya is described as the foremost among the Śivayogins who were quite accomplished in the Śaiva practices and as the great ocean of "Sivajñāna". The second Śivayogi Śivācārya, who was the fourth in lineage, is the author of S. S. The second in the lineage was Muddadeva, the best (mūrdhanyaḥ) among the Śivayogins. He was not a direct successor of Muddadeva, as indicated by "tasya vaṁśe".

Now the question that arises is as to what kind of heritage it is. Is it the heritage of a family? Or is it the heritage of preceptors? The first alternative seems likely in view of the commonly known meanings of the words "vaṁśa" and "nandana", i.e., "family" and "son" respectively. But serious attention is drawn towards the manner in which all the four Ācāryas are addressed here. They are addressed with such terms and phrases as: Śivācārya, Vīraśivācārya, (Ibid., 1.17), Śivayogināmagraṇīḥ (Ibid., 1.13), Śivayogināṁ mūrdhanyaḥ (Ibid., 1.15). These terms and phrases point to a situation in which the first alternative cannot be compatible. They clearly show that this is not a parental heritage, but the heritage of Gurus belonging to a Vīraśaiva maṭha. The pontiffs of the of the Vīraśaiva Pañcapīṭhas and the Maṭhas, coming under them, who remain "naiṣṭhika-brahmacārins" throughout their life, are called Śivācāryas. Hence, the heritage here is of the Gurus.

It is necessary to note here that the term "vaṁśa" does not exclusively mean "father-son heritage". It also gives the meaning of the heritage of Gurus. This is clear from Vyākaraṇa. Paṇini uses the word "vaṁśa" in the sense of "guruparamparā" in his Sūtra — संख्या वंश्येन। (Aṣṭa., 2.1.19; Si. Kau., sūtra no. 673; vide Vṛtti under it). Making this point clear, Bhaṭṭojī Dīkṣita in his Vṛtti says: वंशो द्विधा विद्यया जन्मना च।— "Vaṁśa is in two ways, by education and by birth". This has been elucidated by Vāsudeva Dīkṣita thus: तत्र जन्मना वंश: पुत्रादिपरम्परेति प्रसिद्धमेव,

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विद्यया तु वंशो गुरुपरम्परा। (Bā. Ma. on Si. Kau., Sūtra 673) — "Here 'vaṁśa' by birth is well known as the heritage of sons, grandsons, etc., and 'vāṁśa' by education is the heritage of teachers". In the same way, in the context of "Guruparamparā", each successor Guru is "nandana" of each predecessor Guru in the sense of "karasañjāta" (lit., "born in hand"), i.e., the successor Guru is sanctified by the predecessor Guru by the palm of his hand placed on the former's head. Every succeeding Guru is "karasañjāta" of each preceding Guru in the tradition of a Maṭha. Vide my S.S. : Mūru Upanyāsagaḷu (Kannaḍa); (p.2-3); S.S.: Ondu Adhyayana (Kannaḍa) P. 2-3; my V.B.P., (Appendix-2, pp. 202-204).

Śivayogi-I is not Siddharāma

Sosale Revaṇārādhya (1620 A.D.), the author of a Kannaḍa commentary on S.S. called Siddhāntabodhinī and after him Śrī Maritoṇṭadārya, the author of the Sanskrit commentary on S.S., called Tattvapradīpikā, have tried to sell their tale that Śrī Sivayogi Śivācārya belonged to the family tradition of Śrī Siddharāma, the twelfth century Śaraṇa (Saint) of Sonnalige (i.e., the modern Sholapur). I call this a tale because it has no basis at all in the text, nor there is any external evidence for this. As evident from the heritage of the author referred to above, there are names like Śivayogi, Muddadeva, Siddhanātha. These names seem to have produced some flashes of similar names in the minds of these commentators to fabricate a story of their own regarding the heritage of Śivayogi Śivacārya. The names Śivayogi and Siddhanātha perhaps brought the memory of "Siddharāma Śivayogi" and the name Muddadeva, the memory of Siddharāma's father "Muddegauḍa". Let me present how ingenious is the interpretation of the stanzas 1.13 and 17 of S.S.:

१. कश्चिदाचारसिद्धानाम् अग्रणीः शिवयोगिनाम्।
शिवयोगीति विख्यातः शिवज्ञानमहोदधिः।।

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शिवयोगिनां मध्ये अग्रणी: श्रेष्ठ: शिवज्ञानमहोदधि: शिवज्ञानस्य समुद्र: कश्चित् रेवणसिद्धेश्वरदृष्टिगर्भसंभूत-सिद्धरामेश्वर: आचारसिद्धानां सदाचारसम्पन्नानां वंशे शिवयोगीति विख्यात: आसीदित्यर्थ:।। (Vide Si. Bo. — this portion of the Sanskrit commentary here is actually a translation of concerned portion in Si. Bo. on S.S., 1.13).

It may be noted here that the name "Siddharāmeśvara" which is not found in the text at all has been introduced as the subject. It is connected with "Śivayogīti vikhyāta āśīt". This is unwarranted because there is no necessity of supplying another subject when there is already a subject in the text and making the actual subject a predicate. The natural construction of the sentence in accordance with the text is: आचारसिद्धानां शिवयोगिनाम् अग्रणी: शिवज्ञानमहोदधि: (च) कश्चित् शिवयोगी इति (नाम्ना) विख्यात: आसीत्। कश्चित् शिवयोगी इति— here Śivayogi is clearly the subject. It is strange that the actual subject of the sentence is made the predicate by supplying a subject which is not in the text at all. This is the ingenuity in the interpretation to fabricate a tale which has no traces in the text. Then the interpretation of "tasya vaṁśe" in the next stanza as – तस्य सिद्धरामेश्वरस्य वंशे, is also unwarranted.

२. तस्यासीन्नन्दन: शान्त: सिद्धनाथाभिध: शुचि:।
शिवसिद्धान्तनिर्णेता शिवाचार्य: शिवात्मक:।।

तस्य मुद्ददेवस्य, शुचि: पवित्र: शान्त:, रागद्वेषरहित: शिवात्मक: शिवसिद्धान्तनिर्णेता त्रिपदार्थचतुष्पादयुक्तशिवागमार्थनिर्णायक: शिवाचार्य: शिवसमयस्थापनाचार्य: सिद्धनाथाभिध: सिद्धरामेश्वराभिधानयुक्त: सिद्धनाथाचार्याख्यो नन्दन: कुमार: आसीदभवदित्यर्थ:।।

It may be again noted here that the natural interpretation of the word "siddhanāthābhidhaḥ" is "(the Śivacārya) named Siddhanātha". But the commentator has interpreted it as "(the Śivācārya) called Siddhanātha" bearing the name of Siddharāma. Since the first Śivayogi is

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deemed as Siddharāma, Siddhanātha should be deemed as the one who bears the name of Siddharāma. This is compatible only when the first Śivayogi is undoubtedly proved as Siddharāma. Again this is a case of the ingenuity of the commentators to bring out an idea which they believe to be true.

Siddharāma is the proper name. If Siddharāma were really the predecessor of Śivayogi Śivācārya, the latter could have used the word Siddharāma in stead of Śivayogi. He could have said— "सिद्धराम इति ख्यात: शिवज्ञानमहोदधि:।" in stead of "शिवयोगीति विख्यात: शिवज्ञानमहोदधि:।" In that case also there would not have been any metrical difficulty or language difficulty. In such a case it is natural to use a proper name. This the author has shown in the use of the proper name Muddadeva. Mudda is obviously a Kannaḍa word. The author has Sanskritised it as "मुदं ददातीति मुद्द:, मुद्दश्च असौ देवश्च मुद्ददेव:"— [this is hinted by the author in "मुद्दानात् सर्वजन्तूनां प्रणतानां प्रबोधत:। मुद्ददेवेति विख्याता समाख्या यस्य विश्रुता।।" (S.S.,1.17)], in order to use it as a Sanskrit word because it is the proper name. Such being the case, the author would have definitely used the proper name "Siddharāma" in stead of the honorific title of "Śivayogi", if Siddharāma were really his predecessor.

Even if, for argument's sake, it is admitted that the author of S.S. belonged to the family of Siddharāma, a question shoots up as to how could it be possible because Siddharāma was a "naiṣṭhika-brahmacārin". Here one of the supporters of this view, Śrī Immaḍi Śivabasava Svāmīji of Mysore, suggests [S.S. & S.B.: Nijada Nilavu (Kannaḍa), P. 131], that Siddharāma had a brother called "Bommaṇṇa" and that even if Śivayogi were born in the family of Bommaṇṇa it could be possible to say that he belonged to the heritage of Siddharāma. This is obviously an attempt to establish at any cost that the author of S.S. belonged to the heritage of Siddharāma. It must be said here that there is a hidden scheme behind this adamant argumentation and

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that is to establish that S.S. belonged to post-Basaveśvara period.

Hence, it should be firmly stated that there is actually no ground at all to understand "Siddharāma" by the word "Śivayogi". Since the basic proposition itself is baseless, the entire theory falls like a house of cards as it is fabricated by the ingenuity of the commentators. No amount of imagination can establish that the author of S.S. was a descendent of Siddharāma.

The Sources of S.S.

Śrī Śivayogi Śivacārya has clearly stated the sources of his work (S.S., 1.25-31). As per the account given by the author the sources of his work are:

1. Vedas and Upaniṣads
2. Śaivāgamas (the latter parts)
3. Śaiva purāṇas.

1. Veda and Upaniṣads

Vedic literature has been the ancient literature of Bhārata. It falls into four parts as Saṁhitās, Brāhmaṇas, Āraṇyakas and Upaniṣads. Saṁhitās represent the Mantra portion of the Veda and the other three come under the common head called Brāhmaṇa portion of Veda. It is generally said that Vedas are four as Ṛgveda, Yajurveda, Sāmaveda and Atharvaveda. Here the Vedic Saṁhitās are called by these names. Each Veda has many Śākhās and each Śākhā generally had a recension of the respective Vedic Saṁhitā. Often the Saṁhitās are called after the names of the Śākhās to which they belonged, for instance, Śākalasaṁhitā, Taittirīyasaṁhitā, Mādhyandinasaṁhitā, etc. Although many Śākhās of each of the Vedas had existed at some point of time, only the Saṁhitās of some Śākhās have come down to us. Among the Ṛgvedic Saṁhitās, only one Saṁhitā of Śākalaśākhā has remained. Yajurveda has two schools as Kṛṣṇayajurveda and Śuklayajurveda. Among

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the many Saṁhitās of Kṛṣṇayajurveda that once existed, only four have come down to us. They are : Kaṭhasaṁhitā, Kapiṣṭhala-Kaṭhasaṁhitā, Maitrāyaṇīsaṁhitā and Taittirīya-saṁhitā. Śuklayajurvedasaṁhitā is called Vājasaneyīsaṁhitā after the sirname of Yājñavalkya, i.e., Vājasaneya. Two versions of this Saṁhitā belonging to two Śākhās have come down to us. The names of the two versions are Mādhyandinasaṁhitā and Kāṇvasaṁhitā. Of the Sāmaveda, two Saṁhitās called Kauthumassaṁhita and Rāṇāyanīya-saṁhitā have come down to us. Atharvaveda is now available in two Saṁhitās called after their Śākhās, viz., Paippalādasaṁhitā and Śaunakasaṁhitā.

Among the Saṁhitās, Ṛgvedasaṁhitā is the oldest and the most important. It is a collection of prayers (called Sūktas) addressed to deities such as Agni, Indra, Varuṇa, Rudra, Uṣas, Parjanya, etc., who are the personifications of the powers of nature. This is in view of the religious hymns which form the majority. There are also certain Sūktas (hymns or prayers) which throw light on the social practices, sports and pastime, etc., of the ancient people. Among these hymns, a marriage hymn, a few funeral hymns depicting cremation as well as burial, some hymns called dialogue hymns as precursors of drama and epic, a didactic hymn called Akṣasūkta (a penitent gambler's lamentation) and a few others containing moral teachings, are interesting. The most important from our point of view here are the philosophical hymns which contain speculations about the origin of the world and pantheistic idea of the universal Soul as their two principal topics. Among the religious hymns, the hymns addressed to Rudra are very important from the point of view of the history of Śaivism and Vīraśaivism. **The Saṁhitās of Kṛṣṇayajurveda** as well as those of **Śuklayajurveda** are of special interest from the point of view of the history of Śaivism and Vīraśaivism because Rudra occupies the most prominent position among the Vedic deities that have come down from the Ṛgveda. There is a separate Rudrādhyāya in those Saṁhitās

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(Tai. Saṁ., 4th Chapter and Vaj. Saṁ., 16th chapter). Since the chapter in Tai. Saṁ. is divided into eleven Anuvākas, the chapter is called "Rudraikādaśinī".

Concept of Rudra-Śiva

The earliest phase in the development of Rudra as a deity is represented by the hymns addressed to Rudra in the Ṛgveda. Rudra is glorified in three hymns of the Ṛgveda (Ṛv. 1. 114, 2.33, 7. 46) and in parts of other hymns (Ibid., 1.43.1,2, 4, 5, 6.42.11; 7.59.12). In one hymn (Ibid., 6.74), he is conjointly praised with Soma. His name (Rudra) comes 75 times in the Ṛgveda. As his very name indicates, he is the punishing god in his terrible aspect. At the same time in his benevolent aspect, he is the protector of men by warding off all dangers. In this aspect he is called "Śiva" which name occurs 18 times in the Ṛgveda. He is the giver of happiness; hence, he is called Śiva. Both the most terrible and the most gracious aspects of Rudra's nature have been portrayed in the Ṛgveda. He is the terrible one, is said to have firm limbs and many forms: स्थिरेभिरङ्गैः पुरुरूप उग्रः। (Ibid, 2.33.3). The most significant is this depiction of Rudra:

अर्हन् बिभर्षि सायकानि धन्वा अर्हन्निष्कं यजतं विश्वरूपम्।
अर्हन्निदं दयसे विश्वमभ्वं न वा ओजीयो रुद्र त्वदस्ति।। (Ṛv.2.33.10)

"O Rudra, worthily, indeed, you wield the arrows and the bow; worthily, indeed, you are adorned with a "niṣka" (neclace of golden coins) that is worthy of worship and that is multi-form; worthily, indeed, you are protecting this all-expansive universe. None, O God, is more powerful than you". It is because of this terrible nature of Rudra that the seers appeal to him not to subject them to his anger: मा त्वा रुद्र चुक्रुधामा (O Rudra, let us not anger you); मा नस्तोकेषु तनयेषु रीरिषः (do not be angry towards our sons and grandsons). (Ibid., 2.33.4;7.46.3). He is the mightiest of the mighty—तवस्तमस्तवसां वज्रबाहो। (Ibid., 2.33.3).

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The benevolent aspect of Rudra (i.e., Śiva) is equally emphasised in the Ṛgveda. It is his terrible aspect that looks quite surprising to the seer who asks: क्व स्य ते रुद्र मृळयाकुर्हस्तो यो अस्ति भेषजो जलाष:। (Ibid., 2.33.7)— (O Rudra, where is your merciful hand which is healing and cooling?) Rudra holds the worthy (vāryāṇi) medicines of hundreds and thousands of varieties in his hand: हस्ते बिभ्रद् भेषजा वार्याणि; सहस्रं ते स्वपिवाता भेषजा। (Ibid., 1.114.5;7. 46.3). His goodwill (sumnam) is sought for those healing and cooling medicines: आ ते पितर्मरुतां सुम्नमेतु; आ विवासेयं रुद्रस्य सुम्नम्; अश्याम ते सुमतिम्। (Ibid., 2.33.1; 2.33.6; 1.114.3) (O Father of Maruts, let your favour come hither; may we attain to the favour of Rudra; let me attain your goodwill). He is requested to drive away all hatred, all distress and all diseases: व्यस्मद् द्वेषो वितरं व्यंहो व्यमीवाश्चातयस्वा विषूची:। (Ibid., 2.33.2). His medicines are sought for long life: त्वादत्तेभी रुद्र शन्तमेभि: शतं हिमा अशीय भेषजेभि:। (Ibid., 2.33.2)— (May I attain a hundred winters, O Rudra, through the most salutary medicines given by you).

In the light of the descriptions of Rudra as the destroyer and the protector, it is possible to think that the physical phenomenon underlying his nature was the storm both in its destructive and fertilising aspects. Its destructive aspect is Rudra, while its fertilising and purifying aspect is Śiva. The Rudra aspect has been retained in the "Trimūrti" – concept as the annihilator of the world. But it is the aspect of "Śiva" that has grown in extent and eminence with the grafting of the Upaniṣadic concept of Brahman, which is the cause for the creation, protecion and annihilation of the world— सृष्टिस्थितिप्रत्यवहारहेतु: (Raghu. 2.44) as put by Kālidāsa. The Śaiva aspect reflected in the concept of Rudra as the best physician among the physicians भिषक्तमं त्वा भिषजां शृणोमि — (Ṛv., 2.33.4) has the final symbolic development as the protector, especially as the "bhavarogavaidya" (the physician curing the disease of transmigration) by extending his gracious favour after

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subjecting the Soul to the strifes and toils of life with the temptation of a little joy under his power called Tirodhāna.

Philosophical Hymns of the Ṛgveda

The Rudrādhyāya of Yajurveda paves the way for the development of the Rudra-Śiva concept as the Brahman with five cosmic functions in the background of the philosophical hymns of the Ṛgveda. We find in the Ṛgveda not only the sacrificial form of worship of gods who are the personifications of the powers of nature, but also the glorification of One Paramātman (Supreme God) who is fundamentally the aggregate of all those powers that are worshipped. एकं सद् विप्रा बहुधा वदन्ति— (Ibid., 1.164. 46) is the key-note of all this thinking behind those deities. The diversity of divinity as apparent from the eulogies of many deities, is not the ultimate truth. The unity in diversity depicting that all the deities are the various powers of One Supreme God and that they are His forms and sub-forms, is the ultimate truth. There is no idea of disparity that some deities are of superior strength and some are of inferior strength as found in the case of Greek deities. It is only in the case of such an idea of disparity that the term "Polytheism" applies. There is no idea of mutual superiority or inferiority among the deities. All are equal, of the nature of truth, of the nature of "Ṛta", cosmic, sacrificial and moral order, of the nature of auspiciousness and free from all flaws:

अज्येष्ठासो अकनिष्ठास एते। (Ibid., 5.60.5)

"These are neither mutually superior nor mutually inferior".

युवां देवास्त्रय एकादशासः सत्याः सत्यस्य ददृशे पुरस्तात्।
(Ibid., 8.57.2)

"You, thirty three (11 X 3) gods, are true (you are of the nature of truth) and visualise the truth in front".

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The following statements of Yāska and Sāyaṇa show how this idea is confirmed in tradition again and again:

एक आत्मा बहुधा स्तूयते। (Yā. Ni., 7.4.8)

"Ātman is One; he is praised in many ways".

एकस्यात्मनः अन्ये देवाः प्रत्यङ्गानि भवन्ति। (Ibid., 7.4.9)

"Of one Ātman, all the other gods are limbs".

तस्मात्सर्वैरपि परमेश्वर एव हूयते। (Ṛ. Bhā. Bhū)

"By all (the invocations) Parameśvara alone is invited (or offered oblations)".

In praising the Paramātman, the Ṛgvedic ṛṣis use the words "Viśve devāḥ", "Viśvakarman," "Prajāpati", "Puruṣa", "Ekaṁ Sat", "Tadekam", etc. These terms signify the concept of Upaniṣadic Brahman and Paraśiva in Śaiva (Vīraśaiva) philosophy. The Ṛgvedic ṛṣis realised through penance that the cause of all causes which is of the nature of Supreme Truth showing its greatness in various ways, as the fundamental power of all powers of nature. It is here that we find the roots of Brahmaikatva (Ātmaikatva or Śivaikatva) doctrine of the Upaniṣads.

In this background, a study of the philosophical hymns of the Ṛgveda is fruitful. Among those, two hymns (Ṛv. 10.81, 10.82) are called "Viśvakarmasūktas", one is designated as the "Puruṣasūkta" (Ibid. 10.90), one is called "Hiraṇyagarbhasūkta" (Ibid. 10.121) and one is entitled "Nāsadīyasūkta" (Ibid., 10.129). Some important points are noted here with a view to linking them with the concepts as developed in Vīraśaiva Philosophy (Śivādvaita or Śaktiviśiṣṭādvaita). **The first Viśvakarmasūkta** puts relevant questions about the creation of the world:

किं स्विदासीदधिष्ठानम् आरम्भणं कतमस्वित् कथाऽऽसीत्।
यतो भूमिं जनयन्विश्वकर्मा वि द्यामौर्णोन्महिना विश्वचक्षाः।।

(Ibid.,10.81.2)

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"What was the substratum when Viśvakarman created this world? What was the original (material) cause? Since He was all alone, how was that possible? How the Great Lord who was all-perceiving created the earth and the heavenly abode by his power?" These questions are answered thus in the same sūkta:

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात्।
सं बाहुभ्यां धमति सम्पतत्रैर्द्यावाभूमी जनयन् देव एकः।।
कीं स्विद्वनं क उ स वृक्ष आस यतो द्यावापृथिवी निष्टतक्षुः।
मनीषिणो मनसा पृच्छतेदु तद्यदध्यतिष्ठद्भुवनानि धारयन्।।

(Ibid., 10.82. 3-4. The first mantra is often quoted in the Vacanas of Basavanna, Cannabasavaṇṇa and others as the authority to understand "Śivasvarūpa").

"The Paramātman who has eyes on all sides, face on all sides, created the heavenly abode with his arms and the earth with his feet all alone without the help of anybody. Matchless, indeed, is the God who stands in his glory by creating the heaven and earth. As regards the questions as to what was the forest and what was the wood, wise ones, you should realise them through your mind. Meditate and know the abode of the Paramātman who bears all this world".

Thus it clear from the above that the Paramātman is both the material as well as the instrumental cause for the creation of the world. In saying that "meditate and know as to what was the forest and what was the tree", the seer implies that we should understand him as the Upādānakāraṇa (material cause). By the question as to how that creation was possible when he was all alone, we should understand him as the Nimittakāraṇa (instrumental cause). It is implied that he created the world all by himself without the help of another. Thus he was both the material and the instrumental cause (abhinnanimittopādānakāraṇa) of the world. This Viśvakarman is identified with Brahman in the Upaniṣads. **The second Viśvakarmasūkta** describes that the

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Viśvakarman is the omniscient and omnipotent cause of the world and that there was water alone from which the first seed (prathamaṁ garbham) emerged. (Ibid. 10.82.3, 5-6).

The **Puruṣasūkta** depicts the Supreme God who is the material as well as the instrumental cause of the world, as the Primordial Puruṣa in an unimaginably gigantic form with thousand (infinite number of) heads, thousand eyes and thousand legs, standing above the world (bhūmi used as saṅketa) after enveloping it from all sides:

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्।
स भूमिं विश्वतो वृत्वा अत्यतिष्ठद्दशाङ्गुलम्।।

The most important point that is made in this sūkta is that Puruṣa is all this universe, whatever that was in the past and whatever that will be born, all that is he only: पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम्। (Ibid,. 10.90.2). This is the original inspiration for the Upaniṣadic seers who say— सर्वं खल्विदं ब्रह्म। (Chānd. U., 3.14.1). Another point of note is that Puruṣa (Paramātman) is described as enveloping the world and standing above the world. This is the inspiration for the Upaniṣadic idea of the transcendence of Paramātman. Another point of inspiration found in the sūkta is that all this world of beings is from out of only a part (a quarter, a portion) of Puruṣa (Paramātman): पादोऽस्य विश्वा भूतानि and पादोऽस्येहाभवात् पुनः। (Ṛv., 10.90. 3 and 4— "A quarter of him is the world of beings"; "one quarter of him is born again and again"). This has inspired the idea of "अंश-अंशि-भाव" between the Jīvas and the Paramātman. This is stated in the Bhag. G. as — ममैवांशो जीवलोके जीवभूतः सनातनः (Bhag. G. 15.7). This is accepted in Vīraśaivism. S.S. says that — अनाद्यविद्यासम्बन्धात्तदंशो जीवनामकः। (S.S., 5.34). The rest of the sūkta describes the whole of process of creation in terms of a great sacrifice.

The **Hiraṇyagarbhasūkta** calls the Paramātman (Para-vastu) as the Hiraṇyagarbha (the Golden Egg) and glorifies him as the cause of the world:

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हिरण्यगर्भः समवर्तताग्रे भूतस्य जातस्य पतिरेक आसीत्। स दाधार पृथिवीमुत द्यामुतेमां कस्मै देवाय हविषा विधेम।। य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः। यस्य छायाऽमृतं यस्य मृत्युः.....।। (Ṛv. 10.121. 1-2).

"He who existed before creation was the Hiraṇyagarbha. When he appeared, he was the Lord of all beings. He was without a second. He is the support of the terrestrial as well as the heavenly worlds. He is the 'Ātmadā' (giver of Ātman); he is the giver of strength; all the gods and beings act according to his ordination. Immortality and mortality are but his shades." Here Paramātman's function of protection (sthiti) is well depicted. He is the world itself. Those that breathe, those that wink, those who move with two feet, those who move with four feet, the mountains that are clad with snow, the oceans with rivers joining them and the directions as well as sub-directions are all his forms. (Ibid., 10.121. 3-4)

The Nāsadīyasūkta is the most important among the sūktas dealing with the subject of creation. The seven mantras contained in it speak of certain fundamental things regarding the creation of the world. The sūkta begins with a description of what did not exist and what existed before creation:

नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत्।
किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद्गहनं गभीरम्।।
न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत्प्रकेतः।
आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परं किञ्चनास।।
(Ibid.,10.129.1-2)

"Then (before creation) there was neither the unmanifest nor the manifest. The earth did not exist; nor did the sky; what could be above, that (the Dyuloka), too, did not exist. What it did contain? In whose protection it was? Was there only water unfathomable and deep? There was no mortality and hence there was no immortality.

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There were no signs of night (moon, stars etc.,) and day (sun). But there was "That One" (the Supreme) which breathed with its own Śakti (Svadhā = power) when there was no wind. There was nothing other than that". आनीदवातं स्वधया तदेकम्— That is a very significant statement. Here we find the scriptural support for the cardinal principle of Vīraśaivism that Paraśiva is always "Śaktiviśiṣṭa" and that Śakti is inherent in him and thus inseparable from him. [This was pointed out by Liṅgaikya Ṣa. Bra. Śrī. Śambhuliṅga Śivācārya Svāmījī, Bṛhanmaṭh, Bijapur, in a lecture delivered at Bāgalkoṭ]. Thus Paramātman was alone with his inseparable Śakti before creation. Then arose "desire" (Kāma) in the form of "desire to create" — "sisṛkṣā" (sraṣṭum icchā):

कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत्।
(Ibid., 10.129.4)

"The desire arose then. That was the first seed of the mind (of the Supreme Lord who was prone to creation)". Then the creation of the world started.

If we examine these sūktas on creation, it appears that they have two views. One is the theory of creation and another the theory of evolution. But both are intimately related. In the conception of creation of the world, the idea of creation is mingled with the idea of dissolution (Pralaya). For instance, the common factor of all the hymns can be seen in the following mantra:

य इमा विश्वा भुवनानि जुह्वदृषिर्होता न्यसीदत्पिता नः।
स आशिषा द्रविणमिच्छमानः प्रथमच्छदवरामा विवेश।।

"The Viśvakarman (Paramātman) (Ibid., 10. 81.1) who is the seer and Hotṛ (invoking priest), drew within himself all the worlds as the oblation and sat in his place. He, who is our father and who with a desire to create (āśiṣā) aspired to have the wealth (draviṇa) in the form of the world, assumed a form of his own and entered into all

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that he created (avarām)". Here both the ideas of creation and evolution are combined. It is noticed how Viśvakarman was all alone by absorbing all the universe within himself and how later created the world from out of himself and entered himself into it. This view is echoed in the Upaniṣads. It can be seen how the Tai. U. refers to it by saying – तत् सृष्ट्वा तदेवानुप्राविशत्। (2.6). The Chānd. U. also says — अनेन जीवेनात्मनाऽनुप्रविश्य नामरूपे व्याकरवाणि। (6.3.2) — "Having entered into this through his Ātman, he expanded the variety of names and forms". This idea is again in the Muṇḍ. U.: यर्थोर्णनाभि: सृजते गृह्णते च। (1.1.7)- "Just as the spider creates its web from out of itself and absorbs it back into itself". Tai. U. expands the same and says: यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत्प्रयन्त्यभिसंविशन्ति, तद्विजिज्ञासस्व तद्ब्रह्म। (3.1)— "That from which these beings are born, by which those that are born live and into which they go and get absorbed, know that and that is Brahman". In Vīraśaivism, this Upaniṣadic Brahman is Paraśiva who is otherwise known as the Mahāliṅga. The term "Liṅga" has the ideas of creation, protection and annihilation of the world. In the word Liṅga, the syllable "li" stands for "līyate", what is absorbed is the world; "ga" stands for "gamyate" which stands for creation as well as protection of the world. "Līyate gamyate iti Liṅgam" — लयं गच्छति यत्रैव जगदेतच्चराचरम्। पुन: पुन: समुत्पत्तिं तल्लिङ्गं ब्रह्म शाश्वतम्।। (S.S., 6.37).

Yajurveda : Rudrādhyāya

The Rudrādhyāya has been a part of great distinction in the Yajurveda saṁhitās. It is called "Śatarudrīya" because it glorifies Rudra-Śiva with his hundred names (epithets) in the eight Anuvākas from the second to the ninth (Tai. Saṁ., 4.5.2-9). The first Anuvāka (Ibid., 4.5.1) contains twelve mantras all of which are Ṛkmantras. Of these only seven mantras from the third to the ninth are found in the available Ṛgvedasaṁhitā. They are : (i) इमा रुद्राय.... अस्मिन्नजातुरम्।। (Tai. Saṁ., 4.5.1.3; Ṛv. 1.114.1);

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(ii) मृळा नो रुद्रोत.... तव रुद्र प्रणीतौ।। (Tai. Saṁ., 4.5.1.4; Ṛv. 1.114.2); (iii) मा नो महान्तमुत..... रुद्र रीरिष:।। (Tai. Saṁ. 4.5.1.5; Ṛv. 1.114.7); (iv) मा नस्तोके तनये ..... नमसा विधेम।। (Tai. Saṁ., 4.5.1.6; Ṛv. 1.114.8); (v) आरात्ते गोघ्न..... यच्च द्विबिर्हा:।। (Tai. Saṁ., 4.1.7; Ṛv. 1.114.10); (vi) स्तुहि श्रुतं ..... नि वपन्तु सेना:।। (Tai. Saṁ., 4.5.1.8; Ṛv., 2.33.11); and (vii) परि णो रुद्रस्य ..... तनयाय मृडय।। (Tai. Saṁ., 4.5.1.9; Ṛv. 2.33.14). The eleventh Anuvāka contains both Ṛk mantras and Yajus mantras. Among the Ṛk mantras here (the first eleven), none is traced in the present Ṛgvedasaṁhitā.

The Śatarudrīya is regarded as an Upaniṣad in the famous collection of sixty Upaniṣads. (Ru. Hymns, P. 8). It is profusely praised in the Kai. U. and the Jābāla U. The Kai. U. says that the study of Śatarudrīya purifies man from all sins: य: शतरुद्रीयमधीते सोऽग्निपूतो भवति, स वायुपूतो भवति, स आत्मपूतो भवति, स सुरापानात्पूतो भवति, स ब्रह्महत्यात्पूतो भवति, स सुवर्णस्तेयात्पूतो भवति, स कृत्याकृत्यात्पूतो भवति, तस्मादविमुक्ताश्रितो भवति अत्याश्रमी सर्वदा सकृद्वा जपेत्। (24)— "He who reads Śatarudrīya gets purified as if by Agni and as if by wind; he gets his Ātman purified; he gets purified from the sin of drinking wine, from that of killing a Brahmajña, from that of stealing gold and from that of not performing what is prescribed; hence, he resorts to the Avimuktakṣetra (holy place); the "atyāśramin" should always or once in a while do its japa". The Jābāla U. relates the importance of the Rudrādhyāya in the form a dialogue between Yājñavalkya and the Brahmacārins : अथ हैनं ब्रह्मचारिण ऊचु: किं जाप्येनामृतत्वं ब्रूहीति।। स होवाच याज्ञवल्क्य: शतरुद्रीयेणेत्येतानि ह वा अमृतनामधेयान्येतैर्ह वा अमृतो भवतीति।। (3)— "Then the Brahmacārins asked him (i.e., Yājñavalkya) as to by what recitation immortality could be attained. Yājñavalkya replied by saying that it can be attained by the recitation of the Śatarudrīya. These are the names of immortality and with them one becomes immortal". In the Vīraśaiva tradition, the Rudrādhyāya has been held in great esteem. A Śaivāgama has this to say:

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विद्यासु श्रुतिरुत्कृष्टा रुदैकादशिनी श्रुतौ ।
तत्र पञ्चाक्षरस्तत्र शिव इत्यक्षरद्वयम् ।।

(Kā. A., kri. pā., 8.4)

"Among the lores, the Vedic lore is great; in the Vedic lore the Rudrādhyāya consisting of eleven sections is great; in that again the Pañcākṣara mantra is great; in that mantra further the pair of syllables 'Siva' is great". Incidentally this stanza has revealed another importance of the Rudrādhyāya for the Śaivas, especially the Vīraśaivas and that is the fact that the "Śivapañcākṣarī" mantra (Namaḥ Śivāya) occurs in the Rudrādhyāya. (Tai. Saṁ. 4.5.8.11). With this mantra, the Aṣṭāvaraṇa of the Vīraśaivas is complete. Vide Candra J.Ā., kri. pā., 8.5; S.S., 8.7— in both the places it is said that the "Pañcākṣarī mantra (Vidyā) is at the head of all Śrutis". With this background, some of the main features in the contents of the Rudrādhyāya can be noted here as they are relevant to some of the concepts of Vīraśaiva tradition.

The Hymn of Pacification of Rudra (Tai. Saṁ., 4.5.1.1-15)

As already noted above, the first Anuvāka of the Rudrādhyāya is the hymn of pacification of Rudra. The ṛṣi had a vision of Rudra in a form of wrath and destruction. He offers prayer to him to pacify his anger. He begins his prayer with a salutation to Rudra's anger, his arrow, his bow and his mighty arms:

नमस्ते रुद्र मन्यव उतो त इषवे नमः।
नमस्ते अस्तु धन्वने बाहुभ्यामुत ते नमः।।

(Tai. Saṁ., 4.5.1.1)

It is Rudra's righteous wrath and Rudra's force intolerant of defects that smite the enemy as well as the loiterer. The arrow is an instrument of the bow which provides the aim of action. (Ru. Mantras, p. 36). The arms represent his might to punish. The ṛṣi is bewildered at the

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way Rudra has turned violent with his anger, because Rudra's arrow and bow used to be normally very auspicious; his quiver too was always auspicious with blessings and with that he used to make the people happy:

या त इषुः शिवतमा शिवं बभूव ते धनुः।
शिवा शरव्या या तव तया नो रुद्र मृडय।।

(Ibid., 4.5.1.2)

The next mantra is very important for the Vīraśaiva tradition. It describes the auspicious form (body) of Śiva-Rudra. This form is taken as the Liṅga form of Śiva:

या ते रुद्र शिवा तनूरघोरा अपापकाशिनी।
तया नस्तनुवा शन्तमया गिरिशन्ताभिचाकशीहि।।

(Ibid., 4.5.1.3)

The obvious meaning of the mantra is: "O Rudra, in that your body which is auspicious (fair), which is not terrible (full of kindness), which is free from the touch of sin and which is full of peace, you are accustomed to be seen, O dweller in the mountain". The thinking behind the consideration that this refers to the Liṅga form of Rudra-Śiva is the last statement — "girisanta abhi cākaśīhi" — which expresses the desire to see him in a particular form.

Accordingly this mantra is interpreted thus: भो रुद्र, ते तव, शिवा मङ्गलस्वरूपा, या तनुः, "लिङ्गं तु शिवयोर्देहः" इत्यागमोक्तेः शिवशक्त्यात्मिका लिङ्गमूर्तिः, सा अघोरा शान्ता, अपापकाशी अपापेषु भक्तेषु काशत इति अपापकाशी, इष्टलिङ्गरूपेणा तत्र स्थिता, ...। (S.S., 6.62—Maritoṇṭadārya's Sanskrit commentary there on). This is taken with the mantra "पवित्रं ते विततं ब्रह्मणस्पते, इत्यादि" of the Ṛv. 9.83.2 (Vide S.S., 6.59, with Sanskrit commentary and my notes thereon).

Some interesting epithets of Śiva

In this Anuvaka, in mantra 3, (also in mantra 4) we have seen the epithet "girisanta" (O dweller of the mountain).

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There are other epithets like "giritra" (mantra 4), "giriśa" (mantra 5), "nīlagrīva" (mantra 8,9), "vilohita" (mantra 9), "sahasrākṣa" (mantra 9,11), "Śiva" (mantra 11), "kapardin" (mantra 12), "daivyo bhiṣak" (mantra 6). Some of these (perhaps all these) epithets are associated with the Purāṇic legends of Śiva such as dwelling in the Kailāsa mountain, getting a dark throat by drinking the "hālāhala" poison, etc. (Ru. Hymns, p. 37).

Other epithets of Śiva - Rudra (Tai. Saṁ., 4.5.2-9)

The eight Anuvākas of the Rudrādhyāya from the second to the ninth "offer homage to Rudra with a hundred epithets...." "Rudra is described here as all-pervading. He is in every aspect of creation, moving or non-moving, conscient or subconscient". (Ru. Mantras, P. 42). Some of the important epithets are : हिरण्यबाहु (2.1), दिशां पति (2.1), सस्पिञ्जर (destroyer of foes- 2.3), पथीनां पति (lord of paths- 2.3), पशूनां पति (2.2), बब्लुश (one who rides on the bull - 2.4), अन्नानां पति (2.4), हरिकेश (2.5), पुष्टानां पति (2.5), जगतां पति (2.6), भव (2.5), क्षेत्राणां पति (2.7), वनानां पति (2.8), पत्तीनां पति (2.12), ओषधीनां पति (2.11), गिरिचर (3.8), व्रातपति (4.4), गणपति (4.5), भव (5.1), शर्व (5.2), पशुपति (5.2), शितिकण्ठ (निलग्रीव-5.3), सोम (8.1),शम्भु (8.9), शङ्कर (8.10), शिव (8.11), etc. The concept of "Paśupati" (and many other epithets mentioning his lordship such as "diśāṁ pati", "annānāṁ pati", "puṣṭānāṁ pati", "vanānaṁ pati", etc., are together significant in as much as Śiva's "Patitva" forms a unit of the "Tattvatraya" of the Śaivāgamas, a technical term referring to Pati (Śiva), Paśu (Jīva) and Pāśa (Māyā, Mala, etc.,) acceptable to both the Śaivas and the Vīraśaivas.

Another important point to be noted is that the 4th Anuvāka (i.e., Tai. Saṁ, 4.5.4) of the Rudrādhyāya refers to persons of all categories with the respectful attitude, with "namaḥ": For instance:

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नमो महद्भ्यः क्षुल्लकेभ्यश्च वो नमः। (7)

(Salutation to you who are great and you who are small).

नमस्तक्षभ्यो रथकारेभ्यश्च वो नमः। (12)

(Salutations to you, carpenters and to you, makers of chariots)

नमः कुलालेभ्यः कर्मारेभ्यश्च वो नमः। (13)

(Salutations to you, potters, and to you, smiths)

(Translations: Ru. Mantras, P. 51, 52, 52 respectively)

There are also respectful references to the makers of arrows, makers of bows, hunters, hound-keepers, dogs, lords of dogs, fishermen, etc., (vide 4. 15-17). This reflects a society which respected all the professions and vocations by considering that all those contributed to the welfare of the society. This is the dignity of labour which is reflected in all the Bhakti schools in general and Vīraśaiva school in particular. The Śaivāgamas, S.S., Vacanas (Sayings) of Basavaṇṇa and other saints show this broad outlook, universal brotherhood in all matters, religious and social: For instance:

१. ब्राह्मणा क्षत्रिया वैश्याः शूद्रा ये चान्यजातयः।
लिङ्गधारणमात्रेण शिवा एव न संशयः।।
न बालवृद्धभेदोऽस्ति नमस्कारादिपूजने।
सर्वेऽपि वन्दनीया हि विधवापुष्पिणीमुखाः।।
यस्यास्ति भक्तिरीशानि वीरशैवमताश्रये।
भक्तिमात्रपवित्रा हि सर्व एवाधिकारिणः।।

(Pāra.Ā.,1.58,61,62)

"Whether they are Brāhmaṇas, Kṣatriyas, Vaiśyas, Śūdras or those of any other caste, all those who have borne the Liṅga are regarded as Śiva in form. There is no doubt about this. In respect of offering salutations or

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worship, there is no discrimination on the grounds of age or sex. All are to be saluted, be she a 'sadhavā', 'vidhavā' or 'rajasvalā'. Those who have the devotion (loving attachment) in embracing Vīraśaivism, are all sacred by virtue of their devotion itself; all are eligible (for the religious and social practices)".

२. शिवभक्तिसमावेशे क्व जातिपरिकल्पना।
इन्धनेष्वग्निदग्धेषु को वा भेदः प्रकीर्त्यते।।
(S.S., 11.55)

"When devotion towards Śiva has entered, where is the question of caste? When the various kinds of wood are burnt into ashes in the fire, what difference can be told?" Śivabhakti is the great leveller in society.

3. Deva devā, binnapa avadhāru
Vipra modalu antyaja kaḍeyāgi
Śivabhaktarādavaranellara onde embe
..... (Ba. Ṣaṭ. Va., no. 710)

"O Lord, O Lord! I submit this, please listen; vipra to start with antyaja to end with, are all equal – those who are devotees of Śiva".

Philosophy of the Atharvaveda

It may be first observed here that no system of philosophy has been established in the Ṛgveda. As we have already said, the key-note of the Ṛgveda is - एकं सद् विप्रा बहुधा वदन्ति। (Ṛv. 1.164. 46). In the Atharvaveda also, no system has been established and some deities such as Agni, Indra, Varuṇa, etc., have been described as the Paramātman. For instance, we can see the Varuṇasūkta (Atha. V., 4.16). The mantras from the first to fifth depict the all-powerful nature and omniscience of the Paramātman through the description of Varuṇa:

बृहन्नेषामधिष्ठातान्तिकादिव पश्यति।
यस्तायन्मन्यते चरन्त्सर्वं देवा इदं विदुः।।

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यस्तिष्ठति चरति यश्च वञ्चति यो निलायं चरति यः प्रतङ्क्म्।
द्वौ संनिषद्य यन्मन्त्रयेते राजा तद्वेद वरुणस्तृतीयः।।
उतेयं भूमिर्वरुणस्य राज्ञ उतासौ द्यौर्बृहती दूरेअन्ता।
उतो समुद्रौ वरुणस्य कुक्षी उतास्मिन्नल्प उदके निलीनः।।
उत यो द्यामतिसर्पात्परस्तान्न स मुच्यातै वरुणस्य राज्ञः।
दिवः स्पशः प्र चरन्तीदमस्य सहस्राक्षा अति पश्यन्ति भूमिम्।।
सर्वं तद्राजा वरुणो वि चष्टे यदन्तरा रोदसी यत्परस्तात्।
संख्याता अस्य निमिषो जनानामक्षानिव श्वघ्नी नि मिनोति तानि।।

(Atha.V.,4.16.1-5)

"The great overlord of these, who, marching, understands whatever that goes on, observes as if from close by: all this the gods know. Whosoever stands, Whosoever moves, whosoever deceives, whosoever goes about secretly, whosoever goes about timidly and whoever two, sitting down together, hold a secret consultation, all that king Varuṇa knows, as the third. Both this earth and that heaven, each great and extending to distant margins, are King Varuṇa's; also the two oceans are Varuṇa's paunches; also in this petty water is he hidden. Also whosoever should creep far off beyond the sky, he should not be released from (the fetters of) King Varuṇa; his spies move about this world; thousand-eyed, they keep a watch over the earth. Whatever that is between the heaven and the earth and whatever that is beyond, all that king Varuṇa perceives; the winkings of people are numbered for him; he throws those (punishments) like a gambler the dice".

As regards this beautiful sūkta, Roth has said: "In the whole of the Vedic literature there is no other song which pronounces divine ommiscience in such powerful terms...." (Winternitz, p. 135). This Supreme Principle is characterised by such omniscience, omnipotence and will as to reflect its Icchāśakti, Jñānaśaḳti and Kriyāśakti. The Upaniṣadic conception of Brahman is already in the making:

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ब्रह्म जज्ञानं प्रथमं पुरस्तत् वि सीमतः सुरुचो वेन आवः।
स बुध्न्या उपमा अस्य विष्ठः सतश्च योनिमसतश्च विवः।।

(Atha. V., 4.1.1)

"Even before creation the Brahman which was undivided and which was of the nature of bliss alone existed. There was nothing equal to it then. It was the source of 'sat' and the residing place of 'asat'. It enveloped everything". In him arose a desire to create:

कामस्तदग्रे समवर्तत मनसो रेतः प्रथमं यदासीत्।

(Atha. V., 19.52.1)

Here "kāma" is the desire to create – "sisṛkṣā". It arose as the first seed of the mind. This is a restatement of the line taken from the Nāsadīyasūkta (Ṛv. 10.129.4). The Tai. U. speaks of the creation of this world by the Supreme and his entering into what he created. This idea is hinted in the following mantra:

यत्परमवमं यच्च मध्यमं प्रजापतिः ससृजे विश्वरूपम्।
कियता स्कम्भः प्रविवेश तत्र यत्र प्राविशत्कियत्तद्बभूव।।

(Atha. V., 10.7.8)

"What was above, what was below and what was in the middle, all that world of manifold forms was created by Prajāpati. That Skambha who assumed the form of all this universe, entered into all that he created". (Prajāpati – Skambha = Brahman). It is suggested here that he is the Ātman of all, he is the Inner Soul (antaryāmin). It is said:

पुण्डरीकं नवद्वारं त्रिभिर्गुणेभिरावृतम्।
तस्मिन्यद्यक्षमात्मन्वत् तद्वै ब्रह्मविदो विदुः।।

(Atha. V., 10.8.43)

"The knowers of Brahman know that venerable God, the lord of Ātman, in the nine-petalled lotus flower (body), enclosed with three bonds (sattva, rajas and tamas)". This is the source of the concept of "Antaryāmin" which is

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found in the Upaniṣads. He who realises this Paramātman knows everything. That Parabrahman is the Sūtra, सूत्रस्य सूत्रम्; he who knows it is the knower of Brahman:

यो विद्यात्सूत्रं विततं यस्मिन्नोता: प्रजा इमा:।
सूत्रं सूत्रस्य यो विद्यात्स विद्याद्ब्रह्माणं महत्।।
(Ibid,. 10.8.37)

"He who knows this long, long Sūtra in which all the beings are woven and who knows the Sūtra of Sūtra, is the one who knows the Brahman". This is the first reference to the concept of 'Sūtrātman' (Bṛ. U., 3.7.2).

Upaniṣads

The peak of Vedic philosophical thought is represented by the Vedānta system. Upaniṣads are counted as constituting its first (Śruti) Prasthāna. The other two Prasthānas are Smṛtiprasthāna—Bhagavadgītā and Sūtraprasthāna — Brahmasūtra of Vyāsa. Bhag. G. is the quintessence of the Upaniṣads and Bra. Sū. is the compendium in Sūtras dealing with the methodology of finding the central teaching of the Upaniṣads. It is an attempt at a systematic presentation of the Upaniṣadic thought.

As regards the number of Upaniṣads, Muktika U. says that there were possibly 1180 Upaniṣads, as belonging to the Śākhās of the four Vedas, (Ṛgveda-21, Yajurveda-109, Sāmaveda-1000 and Atharvaveda-50 = Total number of Śākhas— 1180— Muktika U., 1.12-14). Of these the important ones (sāram) according to Muktika U. are 108: सर्वोपनिषदां मध्ये सारमष्टोत्तरं शतम्। (1.44). Among these again 13 or 14 Upaniṣads are regarded as ancient and important. They are the famous Daśopaniṣads, viz., Īśa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍūkya, Taittirīya, Aitareya, Chāndogya and Bṛhadāraṇyaka *plus* 4, namely, Kauśītakī, Śvetāśvatara, Maitrāyaṇīya and Mahānārāyaṇīya. From the point of view of the Śaiva and Vīraśaiva traditions, besides the Śvetāśvatara, which is recognised as a Śaivopaniṣad,

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other important Śaiva Upaniṣads are: Atharvaśikhopaniṣad, Atharvaśira-upaniṣad, Kaivalyopaniṣad, Dakṣiṇāmūrtyu-paniṣad, Pañcabrahmopaniṣad, Bṛhajjābālopaniṣad, Bhasma-jābālopaniṣad, Rudrākṣajābālopaniṣad, Maitreyyupaniṣad, Haṁsopaniṣad. Rudrahṛdayopaniṣad, Nīlarudropaniṣad, Rudropaniṣad, Liṅgopaniṣad, Śivasaṅkalpopaniṣad, Śivopa-niṣad, Sadānandopaniṣad, Siddhāntaśikhopaniṣad, Siddhānta-sāropaniṣad, etc.

All these Upaniṣads are the authorities for the formulation of the religious as well as the philosophical concepts of the Vīraśaivas. It is from these Upaniṣads that the Śaivāgamas and S.S. are totally influenced in the formulation and elucidation of those concepts. Since the quotations from these Upaniṣads are cited in the preambles to the "Sthalas" and some of the individual ślokas within those Sthalas in the Sanskrit commentary and in my notes in English, are profuse, there is no necessity of proliferation here by referring to all the sources. Again while dealing with the religio-philosophical concepts of Vīraśaivism as elucidated in S.S., some important statements from the Upaniṣads have been cited. Hence, it is proposed to give some broad outlines of the influence of the Upaniṣads on S.S.

The religio-philosophical ideas of the Vīraśaivas are elucidated within the framework of the "Sādhanamārga" called "Ṣaṭsthalamārga" (Bhakta, Māheśvara, Prasādin, Prāṇaliṅgin, Śaraṇa and Aikya) in which the Jñāna, Bhakti and Kriyā are combined harmoniously. As a part of this path, the two religio- philosophical aids to faith called Aṣṭāvaraṇa (Guru, Liṅga, Jaṅgama, Bhasma, Rudrākṣa, Mantra, Pādodaka and Prasāda) and Pañcācāras (Liṅgācāra, Sadācāra, Śivācāra, Bhṛtyācāra and Gaṇācāra), are also elucidated in the S.S.

Śiva-Śakti synthesis (the concept of "Śaktiviśiṣṭa-Śiva"), which is the cardinal principle of Śaivism and Vīraśaivism, has its roots, as already pointed out, in the

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Nāsadīyaśūkta of the Ṛgveda (10.129.2). Śvetāśvataropaniṣad substantiates this (4.10;6.8). It is this synthesis that is called "Sthala" in the ultimate Pāramārthika sense (Sthala par excellance) in the Śaivāgamas and S.S. It divides itself as Aṅgasthala (Jīvātman) and Liṅgasthala (Paramātman). These concepts in Vīraśaivism have developed under the impact of the Upaniṣads. The path of spiritual ascent through six Sthalas involves three paths, viz., Bhakti, Jñāna and Kriyā. These paths and their synthesis have been developed through the influence of the Upaniṣads like Śve. U. and their digest in the form the Bhag. G. The firm conviction that Śiva is the Supreme which is the main feature of the Māheśvara is on the lines of Śve. U., 3.4; Atha. Śikhā, 3; Bṛ. Jā. U., 1.1. Prasādisthala is inspired by the Maitreyi U., 1.4.6: चित्तस्य हि प्रसादेन हन्ति कर्म शुभाशुभम्। प्रसन्नात्मात्मनि स्थित्वा सुखमक्षयमश्नुते ।। The concept of "Āhāraśuddhi" (sacredness of food) due to the offering to the Guru, Liṅga and Jaṅgama and its resultant "Tattvaśuddhi" as the "Prasāda", are inspired by Chānd. U., 7.26.2— आहारशुद्धौ तत्त्वशुद्धिः। The concept of the Prāṇaliṅga in the Prāṇaliṅgisthala (S.S., 12.6) in the form of the "Jyoti" due to the Yogic collision of Prāṇa and Apāna, is on the basis of the Kaṭha U. mantra: ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति। मध्ये वामनमासीनं विश्वे देवा उपासते ।। (5.3). The "Śivayogasamādhi" in the Prāṇaliṅgisthala is based on the Haṁsa U., 1: गुदमवष्टभ्याधाराद्वायुमुत्थाप्य, इत्यादि। The concepts of total surrender and blissful "sāmarasya" (sati-pati-bhāva) in the Śaraṇasthala are inspired by the statement of the Bṛ. U., 4.3.21: यथा प्रियया स्त्रिया सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम्। एवमेवायं पुरुषः प्राज्ञेनात्मना संपरिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम्।। The main substance of the Aikyasthala has been an echo from the Muṇḍ. U., 3.2.8. and Chānd. U., 6.9.1: यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं..... पुरुषमुपैति दिव्यम्।। In all the 101 Sthalas, it is possible to trace the influence of the Upaniṣads. Yet to avoid prolixity, some broad influences of the Upaniṣads on the main Sthalas are pointed out above (vide Appendix-I).

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Turning to the concept of Aṣṭāvaraṇa and its constituents, it may noted that for the first time the eight constituents, viz., Guru, Liṅga, Jaṅgama, Bhasma, Rudrākṣa, Pādodaka and Prasāda are mentioned in the, Ru. U. First, Guru, Liṅga and Jaṅgama are mentioned:

जङ्गमरूपः शिवः शिव एव जङ्गमरूपः।.... ओम् आत्मा।
परशिवद्वयो गुरुः शिवः गुरुः शिव एव लिङ्गम्।
(Ru. U., Unpublished Upaniṣads, P. 308-9)

Then the same Upaniṣad mentions Mantra, Bhasma, Pādodaka and Nirmālya (Prasāda):

ब्राह्मणः पञ्चाक्षरमनुभवति। ब्राह्मणास्त्रिपुण्ड्रधृतः।
लिङ्गाभिषेकं निर्माल्यं गुरोरभिषेकतीर्थं माहेश्वरपादोदकं
जन्ममालिन्यं क्षालयति। (Ibid., p. 308-309)

Vajra U. gives details about the "Bhasmadhāraṇa" (applying Bhasma to the different parts of the body). (Unpublished Upaniṣads, P. 311-312). Jābālyupaniṣad, Bṛhajjābālopaniṣad, Bhasmajābālopaniṣad, Rudrākṣajābālopaniṣad, etc., give details about the preparation of Bhasma, Bhasmadhāraṇa, the origin of Rudrākṣa and Rudrākṣadhāraṇa. (Śaiva Upaniṣads, p. 67, 68, 88, 89, 97-123, 129-133, 156-164). As regards the Liṅga and the Liṅgadhāraṇa, S.U. has spoken in brief:

अन्तर्बहिर्धारितं परं ब्रह्माभिधेयं शाम्भवं लिङ्गम्,
आधारे दहरेऽव्यक्ते स्वर्णस्फटिकवैदुमम्।
निरन्तरानुसन्धानात् तदन्तर्धारणं विदुः।।
चतुर्दलं द्वादशारं द्व्यश्रमव्यक्तकं शिवम्।
दहरेऽङ्गुष्ठमात्रं तमुमाकान्तमहर्निशम्।
अन्तर्निराकारमात्मानं धृत्वा यान्ति परं पदम्।।
.....
अन्तर्धारणशक्तेन ह्यशक्तेन द्विजोत्तमाः।
संस्कृत्य गुरुणा दत्तं शैवं लिङ्गमुरःस्थले।
धार्यं विप्रेण मुक्त्यर्थे शिवतत्त्वविदो विदुः।।

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यदिदं लिङ्गं सकलं सकलनिष्कलं निष्कलं च स्थूलं सूक्ष्मं च तत्परं स्थूले स्थूलं सूक्ष्मे सूक्ष्मं कारणे तत्परं च। (S.U., Unpublished Upaniṣads, p. 398, 378).

Here the Upaniṣad speaks of Antarliṅgadhāraṇa and Bahirliṅgadhāraṇa. The concentration on Śiva incessantly in the ether of the heart is the Antarliṅgadhāraṇa. All should, whether endowed with the internal Liṅgadhāraṇa or not, have the external Liṅgadhāraṇa. Liṅga is "Sakala" (with parts), Sakalaniṣkala (with and without parts) and Niṣkala (without parts). They are respectively called Sthūla, Sūkṣma and Parātpara and are associated with the gross body, subtle body and causal body respectively. (These Liṅgas are respectively called Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga, also called Tṛptiliṅga). Vide S.S., 6.30, 39-48 for the details about the two Liṅgadhāraṇas and S.S., 6.48-50, for reference to the Liṅgas. Vide the Candra J.A., kri. pā., 3.23-25, 45-47, for details about "niṣkala-sakala-niṣkala-sakalatva" of the Iṣṭa-Prāṇa-Bhāva (Sthūla-Sūkṣma-Parātpara) Liṅgas and their establishment in the Sthūla-Sūkṣma-Kāraṇa bodies respectively. The Liṅga U. contains references to such Mantras as "सर्वलिङ्गं स्थापयति पणिमन्त्रं पवित्रम्", "अयं मे हस्तो भगवान्" (Ṛv. 10.60.12), "या ते रुद्र शिवा तनूरघोराऽपापकाशिनी" (Tai. Saṁ., 4.5.1.3), "पवित्रं ते विततं ब्रह्मणस्पते" (Ṛv. 9.88.1), etc., in favour of Liṅgadhāraṇa and speaks of the custom of "सर्वदेहेषु लिङ्गधारणम्" and "इष्टप्राणभावेषु लिङ्गधारणं भवति"। These ideas have got into S.S., (vide 6.59-62).

Indus Valley Civilization and Miniature Liṅgas

Due to the advent of the Aryan invasion theory and its influence on the minds of the products of British education system, it was believed that Indus Valley Civilisation was the earliest and most ancient civilisation of Bhārata. Before the discovery of Harappa and Mohenjo Daro, it was held that civilisation was brought to Bhārata by the nomadic invaders from Central Asia called Aryans some time before 1500 B.C. and that those Aryans composed

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the Vedas sometime after that date. The discovery of Harappa and Mohenjo Daro civilization (3100-1900 B.C.) changed the picture at once. It revealed that there was a great civilization flourishing at least a thousand years before the supposed arrival of the Aryans. Then the advocates of the Aryan invasion theory gave a fascinating twist to the theory saying that the inhabitants of the Harappa and Mohenjo Daro cities were called Dravidians. The Aryan invaders drove them to the South. They projected the theory of Aryan-Dravidian division as based on racial grounds in stead of the real basis of the linguistic considerations. (Indus Script, Vidvan Mā. Haṁ., P. 43-44).

But this theory of Aryan invasion has been demolished thanks to the efforts of David Frawley (Vāmadeva Śāstrin, his Hindu name), Natwar Jha, N.S. Rajaram, Shrikanth Talageri, etc. On the evidence of the Sarasvatī river, i.e., findings from archaelogy, satellite photography and hydrological surveys along the course of the now dry Sarasavatī, they have shown that the Aryan invasion theory and its chronology has been entirely baseless. It is clear from those evidences that Sarasvatī was once a mighty river, over five miles wide in places and that "this is entirely in accord with the Vedic accounts which make the Sarasvatī the first of rivers". (Vedic Aryans, P. 110). Vide for instance Ṛv. 2.41.16. This river finally dried up around 1900 B.C., which coincides with the lower limit of the date of Indus Valley Civilization. "The main point of all this, however, is that the Aryan invasion theory leads us to the incredible conclusion that these invaders crossed six great rivers, the Indus and its five tributaries, only to establish the great majority of their settlements along the course of a river that had gone dry some five hundred years earlier, and worshipped it as the holy mother". How strange! (Vedic Aryans, P. 111).

Two paradoxes rise their head here. The first paradox is that Vedic Aryans have created the largest body of

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literature of antiquity and yet there is no achaelogical record of the creators of this immence literature or of their invasion, while the Harappans have left us achaelogical remains that are also most extensive but no literature. This is a great paradox known as "Frawley's Paradox"— of history without literature for the Harappans and literature without history for the Aryans. Aryans who created the Vedas were supposed to be illiterate, while the Harappans we know were literate. Yet it is the vast literature of the illiterate Aryans that has survived while the literate Harappans have vanished without a literary trace. A paradox indeed! The second paradox is that the advocates of Aryan invasion theory ask us to believe that the uprooted Dravidians of the Harappan civilization migrated en masse to the southern part of the peninsula taking only their original language leaving their script behind and started writing in the Brāhmī script from the north after some fifteen centuries by remaining illiterate for such a long time. "The simplest way of resolving both these paradoxes is to attribute both achievements, archaelogical and literary —to the same people. These are Vedic Aryans who created both Vedas and the great civilization of the people we now call Harappans". (Indus Script : Vidvan Mā. Haṁ., P.48).

Decipherment of the Indus script is the last nail in the Aryan invasion coffin. The earlier efforts at deciphering the script met with failure because the whole exercise was based on arbitrary and whimsical methods. Another reason for their failure was the preconceived notion that the language of the inscriptions was Dravidian one. Each individual letter of the Indus script was 'read' by giving it the sound value of the particular present-day Tamil or general Dravidian word which was arbitrarily presumed to be one word, out of many, which best expressed that object or concept". Further "that letter, on different seals, was variously read with different arbitrary variations of that sound-value." (The Aryan Invasion, p. 58-59). The result

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was a hundred different, sometimes even quite opposite "readings" for a single seal. Under these circumstances, Dr. S. R. Rao, who adopted a less speculative method, not presuming the language to be either Aryan or Dravidian, achieved wonderful results (which he has stated in his two books, viz., Lothal and the Indus Civilization and the Decipherment of the Indus Script). The result was the revelation of the direct connection between the late Indus script (1600 B.C.) and the Brāhmī script. This decipherment has demolished the Aryan invasion theory and Dr. Rao identified the language as an Aryan one. But in calling it as "pre-Vedic", Dr. Rao seems to have accepted the then accepted date of the Ṛgveda (i. e., 1000 B. C.) as sacrosanct. (Aryan Invasion, p. 63). But this theory of the date of Ṛgveda being demolished, (say for instance, the conclusion of Bal Gangadhar Tilak that Ṛgveda was earlier to 4500 B.C. and that of Jacobi that it belonged to 4500 B.C. on the basis of Astronomical calculations), Dr. Rao's reluctant conclusion stands suspended. The next great achievement in decipherment of the Indus script is of Dr. Natwar Jha. This leaves no doubt that the Harappan society was Vedic and that the language of the Harappan seals is Vedic Sanskrit. (Indus Script: Vidvan Mā. Haṁ., p. 42, 53; Vide also Vedic Glossary On Indus Seals: Natwar Jha).

Śaiva and Vīraśaiva Signs in Indus Civilization

With the background as above, it is possible to observe that the signs of Śaiva faith (including those of Vīraśaiva faith) discovered in the Indus Valley were the continuation of the Rudra-Śiva-Paśupati tradition of the Veda, an account of which has been already given. It is clear from the findings at the Mohenjo-Daro and Harappan sites that Śaivism was the principal faith of the Indus people. It may be noted here that the fact that the major God depicted on the seals was Śiva, especially in his aspect as Paśupati, was the main ground for branding the Indus Valley Civilization as "non-Āryan". This God has been branded

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as a "Dravidian God" borrowed by the Āryans. (Aryan Invasion, p. 361). But as we have already shown that Rudra-Śiva has been a Vedic God, who rose to prominence during the Yajurvedic period and who was called by various names such as Paśupati, Araṇyānāṁ Pati, Śambhu, Giricara, Nīlagrīva, Kapardin, etc. If we look to these developments in the features of Rudra-Śiva, there is nothing non-Āryan about him. Nor are the words "Śiva" and "Śambhu" derived from Dravidian roots "Śiva" (to redden, to become angry) and "Cembu" (Copper, the red metal). They are derived from the Sanskrit roots "Śi" (auspicious, gracious, benign, kind) and "Śam" (being happy or existing for happiness, granting or causing happiness). These words are used in this sense only right from their first occurance. (Aryan Invasion, p. 361).

Although we do not agree with Sir John Marshal in tacitly accepting that Indus civilization was non-Aryan, yet his observations about the signs of Śaivism and Vīraśaivism are notable. With reference to one marble statuette (Mohenjo-Daro, plate XCVIII) with its head, neck and body held erect and with half-shut eyes fixed on the tip of the nose, Marshall says that it is an "evidence that Yoga was already playing its part as a religious practice" (Mohenjo-Daro, p. 77). This is perhaps not different form Śivayoga as described in the Śve. U., 2.8:

त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा सन्निरुध्य।
ब्रह्मोडुपेन प्रतरेत विद्वान् स्रोतांसि सर्वाणि भयावहानि।।

Some images have been identified as those of bulls, both humped and humpless. As regards them, Marshall says: "The bull, both humped and humpless, is closely associated with Śiva and daily worshipped by his followers". (Mohenjo-Daro, p. 72). As A. P. Karmarkar has said, "the Liṅga was already identified with Śiva during this period" (Religions, p. 43). It is interesting to note that miniature Liṅgas are also discovered in the Indus Valley sites.

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Marshall says: "Indeed the only cxplanation applicable to them all is that they were sacred objects of some sort, the larger ones serving as aniconic agalmata for cult purposes, the smaller, as amulets to be carried on the person, just as miniature Liṅgas are commonly carried by Śaivites today". (Mohenjo-Daro, p. 59).

In the light of the above, it may be noted that Rudra-Śiva in his aspect of Paśupati was the prominent God of the Indus Valley people. Those aspects of the description of Rudra-Śiva in the Sanskrit texts (such as his being a nomadic mountain-and-forest dweller, etc.,) are prominently depicted in the Indus seals. Śiva's or Śivayogin's yogic posture in an image reveals that there was the practice of Yoga, which is in the Śaiva context called the Śivayoga. The Liṅga form of Śiva has been also traced among the objects discovered in the Indus Valley. Both the larger and the miniature Liṅgas were found. It is the case of the miniature Liṅgas which could be borne on the body that points to the traces of a Śaiva cult which is later called Pāśupata or Vīraśaiva. In the M. Bhā. there is an evidence in a prominent section:

युधिष्ठिर उवाच—

किमाहुर्भरतश्रेष्ठ पात्रं विप्राः सनातनाः।
ब्राह्मणा लिङ्गिनश्चैव ब्राह्मणा वाप्यलिङ्गिनः।।

भीष्म उवाच —

स्ववृत्तिमभिपन्नाय लिङ्गिने चेतराय च।
देयमाहुर्महाराज उभावेतौ तपस्विनौ।।

(M. Bhā. : Calcutta Edn. Ed., P. C. Roy, Anuśāsana-parvan, 22. 1-2).

Here the first stanza contains a question by Yudhiṣṭhira to Bhīṣma as to who are eligible to receive "dāna" whether the Brāhmaṇas who are wearing the Liṅga or other than those Brāhmaṇas. In the second stanza, Bhīṣma

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answers saying that "dāna" can be made to a Brāhmaṇa bearing the Liṅga or to a Brahmaṇa who does bear the Liṅga, provided he is engaged in his religious practices, as both are engaged in penance. This shows that even before the M. Bhā. period there were some Śaivas who were bearing the Liṅga on their bodies. They were called Pāśupatas. The Pāśupata seems to be an ancient name of the Vīraśaivas, as indicated by the statement of S.S., viz., विदधतु मतिमस्मिन् वीरशैवा विशिष्टाः पशुपतिमतसारे पण्डितश्लाघनीये।। (1.32). There were two categories of Pāśupatas as Vaidika Pāśupatas and Avaidika Pāśupatas. In his Bhāṣya on the sūtra "पत्युरसामञ्जस्यात्", Śaṅkara has criticised Pāśupatas. (Bra. Sū., 2.2.37). Appayya dīksita in his Kalpataru has said that this criticism applies to the Avaidika Pāśupatas but not to the Vaidika Pāśupatas. Canna-vṛṣabhendra Svāmīji, in his Vira. Sar. Dī., has declared that Vaidika Pāśupatas were Vīraśaivas. (Vīraśaiva, p. 16).

2. Śaivāgamas

The Śaivāgamas are the common sources for the Śaiva as well as the Vīraśaiva religion and philosophy. If we take into consideration the extensive coverage of matter in the available Śaivāgamas, it is possible to assume that there was a vast Śaivāgama literature. The artistic construction of temples, the description of the preparation and due insallation of the statues of gods on the stone platforms erected for them, the worship involving many services (upacāras) like 'bhasmadhāraṇa', 'gandhadhāraṇa', etc., the performance of many kinds of "utsavas" such as Vāhanotsava, Kalyāṇotsava, Rathotsava, etc., form the subject-matter of these Āgamas along with Śaiva and Vīraśaiva Dīkṣās, the path of the pursuit of God, the greatness and efficacy of the sacred objects like Bhasma, Rudrākṣa, the mantrajapa, etc., and the history and tradition of the teachers, and the teaching of the philosophical and religious concepts and customs of the Śaivas and the Vīraśaivas.

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Number of Śaivāgamas

According to Kā. Ā., Śaivāgamas are of three kinds as Vāma, Dakṣiṇa and Siddhānta. (Pū. Kā., 26. 59). S.S. adds Miśra to this list (5.10). Vāma has Śakti as predominant, Dakṣiṇa pertains to Bhāirava, Miśra is concerned with the Saptamātṛkās, and Siddhānta is in conformity with Veda. (S.S., 5.11). The twenty-eight principal Śaivāgamas from Kāmik. Ā. to Vā. Ā. and two hundred and eight Upāgamas of these come within the fold of "Siddhānta". The twenty-eight principal Śaivāgamas are: 1. Kāmika, 2. Yogaja, 3. Acintya, 4. Kāraṇa, 5. Ajita, 6. Dīpta, 7. Sūkṣma, 8. Sahasra, 9. Aṁśumān, 10. Suprabheda, 11. Vijaya, 12. Niḥśvāsa, 13. Svāyambhuva, 14. Anala, 15. Vīra, 16. Raurava, 17. Makuṭa, 18. Vimala, 19. Candrajñāna, 20. Bimba, 21. Prodgīta, 22. Lalita, 23. Siddha, 24. Śarvokta, 25. Santāna, 26. Pārameśvara, 27. Kiraṇa and 28. Vātula. Among these, the ten Āgamas from Kāmikāgama to Suprabhedāgama belong to "Śivabheda" and the eighteen Āgamas from Vijayāgama to Vātulāgama belong to "Rudrabheda". There are one to sixteen Upāgamas to each of these principal Āgamas. The total number of Upāgamas comes to two hundred and eight.

It is clear from the above enumeration that the Śaivāgama literature was very vast. All the twenty-eight Śaivāgamas are not available now. Some principal Śaivāgamas and some Upāgamas have come down to us. Even those that are available are not available in full. Be it a principal Śaivāgama or be it an Upāgama, there are normally four Pādas in each called Kriyāpāda, Caryāpāda, Yogapāda and Jñānapāda. Among the Śaivāgamas that are available, some are not preserved in all the four pādas. Another point to be noted is that the Śaivāgamas have two parts called Pūrvabhāga and Uttarabhāga. Even in this case some Śaivāgamas are found to have both the parts and some have one of the parts. Even among these parts all the four pādas have not been available.

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Contents of the Pūrvabhāgas and Uttarabhāgas.

It should be noted here that the Pūrvabhāgas of the Śaivāgamas deal generally with the following in their four Pādas:

Kriyāpāda contains details about the construction of temples and the carving and installation of Śaiva statues including the Liṅga. Caryāpāda is devoted to the details about the Śaiva practices of both daily and occasional categories, Āśauca, Ācamana, Śivārcana which is the means of achieving happiness here and liberation hereafter (Bhukti and Mukti), lighting of fire, daily utsavas and occasional utsavas, bathing the idols, special worship, vows, etc. Yogapāda deals with Prāṇāyāma, Dhyāna, Dhāraṇa, Samādhi, etc., as the methods of Yoga. Jñānapāda deals with the philosophical tenets of Śaivism. The second part called Uttarabhāga of each Śaivāgama deals with Vīraśaivism. This has been declared in the S. S., 5.16:

सिद्धान्ताख्ये महातन्त्रे कामिकाद्ये शिवोदिते।
निर्दिष्टमुत्तरे भागे वीरशैवमतं परम्।।

Generally the following are the pāda-wise contents of the Uttarabhāgas :

Kriyāpāda deals with the religio-philosophical concepts of the Vīraśaivas starting with Vīraśaiva Dīkṣā of three types called Vedhā, Māntrī and Kriyā the details of which are further divided into twenty-one sub-Dīkṣās (7×3=21). Details about Ṣaṭsthalas, Aṣṭāvaraṇa, Pañcācāras, etc., generally come in this pāda. Caryāpāda deals with details about the last rites (Śivamedha) of the Viraśaivas. In the available Uttarabhāgas, we do not find the Yogapāda and the Jñānapāda. Hence, it is not possible to say anything about the contents of those pādas. Among the available Śaivāgamottarabhāgas, Sūkṣ. Ā. and Kā. Ā. have one pāda each, i.e., Kriyāpāda; Cāndra J.Ā. and Ma. Ā. have two pādas each, i.e., Kriyāpāda and Caryāpāda; Pāra. Ā., Vī. Ā.,

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Supra. Ā., Svāy. Ā., and Vā. Śu. Ā. do not have any pada-division as they are available now. Contents of these will be presented in brief here. (About the availability or otherwise of the Śaivāgamas, see my book Saivāgamas, p. 10-22).

(1) Candrajñānāgama

Candra J. Ā. is one of the twenty-eight principal Śaivāgamas. It is the nineteenth in the list of Śaivāgamas and the ninth among those belonging to the "Rudrabheda" division. It is taught by Anantarudra to Bṛhaspati, who is the preceptor of gods. Bṛhaspati makes an appeal to Anantarudra in the beginning. He brings out what he thought was the importance of Śaivāgamas in general and Candra J. Ā. in particular by saying that if Śaivāgamas were not revealed the world would have become merged in the thick darkness of ignorance without (the light of) knowledge. He had heard of many auspicious portions of *Candra J.Ā.*, i.e., the portions of its *Pūrvabhāga*. That prompted him to know the ordinations of Śiva regarding the path of mokṣa (kri. pā., 1.48). The name "Candrajñāna" is significant. The knowledge that is contained in that Āgama is pleasing and ennobling and at the same time it drives away the darkness of ignorance. The Vīraśaiva path is designated as the "Pāśupatavrata".

This Āgama has two parts called Kriyāpāda and Caryāpāda. Kriyāpāda contains 12 chapters called paṭalas, while Caryāpāda has 8 paṭalas. **The first paṭala** in the kri. pā. called **"Śivādhikyakathana"** deals with the "Tattvatraya" (Pati, Paśu and Pāśa = Śiva, Jīva and Malamāyādi). **In the beginning of the second paṭala** of the kri. pā., the Aṣṭāvaraṇas are enumerated. It is noted earlier that the Ru. U., etc., speak of the eight guardians of faith as Guru, Liṅga, Jaṅgama, etc., without using the word Aṣṭāvaraṇa. For the first time we find the enumeration of the eight Āvaraṇas by using the term "Aṣṭāvaraṇa" in the Candra

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J.Ā., (kri. pā., 2.2). This technical term is also mentioned in the Kā. Ā., kri. pā., 1. 128 along with the term Pañcācāra. **The second paṭala** of the kri. pā. which is called **Gurusvarūpa-nirūpaṇa** deals with the first of the Aṣṭāvaraṇas called Guru. It is shown how the Guru is necessary for conferring Dīkṣā and showing the path leading to Mokṣa (i.e., Ṣaṭsthala-mārga). Even when Śiva is angry towards the Bhakta, Guru can save him; but nobody can save him if the Guru is angry : शिवे रुष्टे गुरुस्त्राता न रुष्टे निजसद्गुरौ। त्राता शिवस्तस्माद् गुरुपूजारतो भवेत्।। After bringing out thus the greatness of the Guru, the Āgama gives the meritorious characteristics of the Guru and advises the devotees to invite him to their home and worship him. The characteristics of an unworthy Guru are also given so that devotees would be wary of such a Guru.

The third paṭala here called **Liṅgasvarūpanirūpaṇa,** elucidates the Liṅgatattva with the "niṣpatti" that the world consisting of the movable and the immovable is hidden (लीयते) in its belly and again it emerges from it (गम्यते). (3.8). The Liṅga is said to be "Bindunādātmaka". Bindu in it is Śakti and Nāda is Śiva. It is the cause for the creation of the world. It is threefold as Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga. These three are twofold each and the Liṅgas are six as Ācāraliṅga, Guruliṅga, Śivaliṅga, Caraliṅga (Jaṅgamaliṅga), Prasādaliṅga and Mahāliṅga. Through three kinds of Dikṣā (Kriyā, Māntrī and Vedhā), the three Liṅgas are established (by the Guru) in the Sthūla (gross), Sūkṣma (subtle) and Kāraṇa (causal) bodies by removing the Kārmikamala, Māyīyamala and the Āṇavamala from them respectively.

The fourth paṭala called **Jaṅgamasvarūpanirūpaṇa** gives an account of the nature of Jaṅgama after explaining the significance of the term Jaṅgama and brings out the greatness of the Jaṅgama. Sahaja and Māntrika are the two kinds of Jaṅgamas. Sahajajaṅgama has been threefold as

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Brahmacārin, Gṛhastha and Nirābhārin. The characteristics of these, code of conduct for these, signs of devotion towards the Jaṅgama, etc., are elucidated here.

The fifth paṭala called **Pādodakaprasādanirūpaṇa** deals with the details of the Pādodaka and the Prasāda of the Guru, the Liṅga and the Jaṅgama and their great merits. **The sixth paṭala** designated **Bhasmasvarūpanirūpaṇa** gives details about the sacredness and the preparation of Bhasma on the basis of the Bha. Ja. U., the kinds of Bhāsma and the application of Bhasma on the different limbs of the body, are explained in detail. **The seventh paṭala** called **Rudrākṣasvarūpanirūpaṇa** deals with the origin of Rudrākṣa, its sacredness, its kinds, places of the body where they are to be borne according to the number of their faces, etc. **The eighth paṭala** called **Pañcākṣara-svarūpanirūpaṇa** gives an account of Ṛsi, Devatā, Chandas, etc., of the Śaiva Pañcākṣarī mantra and mentions the methods of Mantranyāsa, Japa, etc. Three types of Japa called Vācika, Upāṁśu and Mānasa (the best) are explained. Sagarbha and Agarbha types of Japa, the method of Mantrapuraścaraṇa (for the "siddhi" of the mantra), etc., are elucidated.

The ninth paṭala called **Pañcācārasvarūpanirūpaṇa** deals with the five Ācāras of the Vīraśaivas called Liṅgācāra, Sadācāra, Śivācāra, Gaṇācāra and Bhṛtyācāra in detail. In connection with the **Liṅgācāra**, the twenty-one sub-Dīkṣās at the rate of seven each coming under the three Dīkṣās called Vedhā, Māntrī and Kriyā, are elucidated. In connection with the **Sadācāra** the eight types of Śīlas are explained. The sixteen śuddhis are dealt with in connection with the **Śivācāra**. In the beginning of the section on **Gaṇācāra**, the sixty-four Śīlas are explained. Then it is said that the practice of those would lead to "Śivasāyujya". Finally the special features of **Bhṛtyācāra** are elucidated. Generally the **Liṅgācāra** consists in the concentration on the Liṅga (the synthesis of Iṣṭa-Prāṇa-Bhāva-Liṅgas)

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thinking that it is unparallelled in the world; the **Sadācāra** consists in the rendering of respectful service to the Guru, the Liṅga and the Jaṅgama with what is earned through righteous means; the **Śivacāra** consists in the firm conviction that there is no other refuge apart from Śiva, the Parabrahman, who is adept in the five functions (Pañcakṛtyas - Sṛṣṭi, Sthiti, Laya, Tirodhāna and Anugraha); the **Gaṇācāra** consists in the stubbornness in not listening to the condemnation of Śiva, Śivācāra and Śivabhaktas under all circumstances; and the **Bhṛtyācāra** is of the nature of humility that one is the servant of all the devotees of Śiva (9.4-9).

The tenth paṭala called **Śaivabheda** gives the characteristic features of the eight types of Śaivas called Anādiśaiva, Ādiśaiva, Pūrvaśaiva, Miśraśaiva, Śuddhaśaiva, Mārgaśaiva, Sāmānyaśaiva and Vīraśaiva. As regards the Vīraśaiva, in particular, three types called Sāmānya, Viśeṣa and Nirābhārin are explained. **The eleventh paṭala** called **Ahnikavidhi**, gives an account of the duties and practices of the Śaiva devotee to be performed in a day (from the "brāhmīmuhūrta" to the "śayanasamaya"). Āśaucavidhi, Snānavidhi, Tripuṇḍradhāraṇa, Sandhyā-vandana, Gāyatrīmantrārtha, Homavidhi, Sāyaṁvidhi, Śayanakrama, etc., are dealt with in connection with the daily time-table of the devotee of Śiva. **The twelfth paṭala** entitled **Varṇāśrama-dharmāvaśyakatā** emphasises the inseparable nature of Karman and Jñāna and their co-operation on the analogy of the lame and the blind persons. It is warned that the human being should never give up his Karman (duty).

Then in eight paṭalas of the **Caryāpāda** the last rites called Śivamedha (Antyeṣṭi) and the rules of Āśauca and atonements (Prāyaścitta) connected with them, are described. The different rites of Śivamedha called Śivamedhapraśaṁsā, Utkrāntisamayācāra, Utkrāntyanantara-kārya-kartṛ-krama-nirṇaya, Aurdhvadehika-vidhi and Prakīrṇavidhi are explained

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in the first five Paṭalas of the Caryāpāda. **The sixth paṭala** deals with "sūtakas" of birth and death. **The seventh and the eighth paṭalas** deal with Prāyaścittavidhis.

(2) Pārameśvarāgama

Being the twenty-sixth in the list of Śaivāgamas, Pāra. Ā. is the sixteenth among the "Rudra-bheda" Śaivāgamas. It has twenty-three paṭalas. All the topics are in these chapters presented in the form of a dialogue between Pārvatī-Parameśvara. **The first paṭala** presents different religious systems under the broad four heads as Saugata. Vaidika, Saura and Vaiṣṇava. Bauddha, Saugata, Cārvāka, Jaina and Ārhata are brought under Saugata. The systems of the Vaidika tradition are not mentioned. Gopāla, Nārasiṁha, Rāma, Kṛṣṇa and Nārāyaṇa systems are brought under Vaiṣṇava. Then there is an enumeration of the sevenfold Śaiva, sevenfold Gāṇapatya and six Darśanas. The seven systems of Śaiva are dealt with after naming four Śaiva systems called Śaiva, Pāśupata, Soma and Lākula. Referring to the Vīraśaiva, the greatness of Bhasma, Rudrākṣa and Liṅgadhāraṇa is described. The derivation of the term "Vīra" is noteworthy here. The greatness of the Pañcākṣara-mantra and the Iṣṭaliṅga is further portrayed.

The second paṭala deals mainly with the preparation of the Iṣṭaliṅga casket (sajjikā), Śivasūtra (the thread for wearing the Iṣṭaliṅga in a casket on the body), the characteristics of the two types of the Liṅga called Sthira and Cara. After emphasising the greatness of the worshipper of the Iṣṭaliṅga, four types of Mukti on the lines of four types of Kaivalya are dealt with. It is emphasised as to how the Guru is necessary for the Dīkṣā of the disciple. The characteristics of the Guru and the disciple, the procedure of the Dīkṣā and the duties of a disciple are described. It is ordained here that the devotee should wear the Iṣṭaliṅga given by the Guru throughout his life and that the discarding of the Dīkṣāguru is not at all good.

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The **third paṭala** presents the procedure of Dīkṣā in detail. The construction of a temporary tent (maṇḍapa) for the Dīkṣā ceremony, the duties of the Yajamāna, the worship of the five pitchers (kalaśas), the procedure of Dīkṣā, the worship of the Liṅga, the flowers required for the worship, the method of worship, the consecration of the thread for the casket, etc., are described. Then the duties of the recipient of the Dīkṣā are described. Incidentally the power of the sound of the bell is told. The Yajamāna is prescribed to do some religious rites on the fourth day of the Dīkṣā. Liṅga, Vibhūti and Rudrākṣa are praised.

The **fourth paṭala** gives a detailed description of the Homa to be performed as a part of the Dīkṣā ceremony.

The **fifth paṭala** deals with the functions such as the Iṣṭaliṅga-Śivasūtra-saṁyojana, Iṣṭaliṅgastuti, Iṣṭaliṅgā-bhiṣeka, Vibhūtidhāraṇa, Rudrākṣadhāraṇa, Gurupūjā, Mantropadeśa, etc., in connection with the Liṅgadhāraṇa. It is prescribed that he who has received the Iṣṭaliṅga through Dīkṣa should duly worship that with devotion. It is very important to note here that those who are initiated into Vīraśaivism with Liṅgadhāraṇa, are all equal irrespective of caste, creed, profession, age, sex. Besides daily and occasional rites, hospitality to the guests, worship of the Jaṅgama and generosity towards the needy, are emphasised forcefully. The greatness of the Śivayogin and Vīraśaivism are highlighted.

The **Sixth paṭala** depicts in detail the characteristics of the six-Sthalas Bhakta, Māheśvara, Prasādin, Prāṇaliṅgin, Śaraṇa and Aikya. The six "Aṅgas" of Śiva (Maheśvara), viz., Sarvajñatā, Tṛpti, Anādibodha, Svatantratā, Aluptaśakti and Anantaśakti, are enumeraed and connected with the six Sthalas respectively. The six "Upāṅgas" called Bhakti, Karmakṣaya, Buddhi, Vicāra, Darpakṣaya and Samyajjñāna are explained. Incidentally "Ṣadūrmi" and "Ariṣaḍvarga" are also explained. He who is equipped with this knowledge,

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would attain Mokṣa. There is a long "Śivastuti" in the end of the paṭala. It is called "Stavarāja" — "Praise par excellance".

The **seventh paṭala** speaks of the characteristics of the six types of Śaiva—Anadiṣaiva, Ādiśaiva, Anuśaiva, Mahāśaiva, Yogaśaiva and Jñānaśaiva and tells about them as the flight of steps (sopānakrama) to pursue in that order. After a brief discussion about the "Jñāna-Karma-samuccaya" (co-ordination between knowledge and action) some miscellaneous matters are described.

The **eighth paṭala** gives the derivation of the term "Vīra" again. Then after the meaning of Brahmacarya according to the Śruti, it is prescribed that it is very essential for the Śivayogins. By indicating equality among Śiva, Iṣṭaliṅga, Ātman and Guru, they are eulogised in twelve stanzas. After depicting the Vīraśaiva practices, it is said that he who follows this auspicious path of the Vīraśaivas, would never stumble from that status. "Jaṅgama-satkāra is prescribed for the devotees in the Gṛhasthāśrama."

The **ninth paṭala** highlights the importance and potency of Vīraśaivism by saying that whoever enters it is bound to get Mukti. Whoever underscores attachments to the objects of senses and practices Vīraśaivism with depth of devotion would get Mukti.

The tenth paṭala deals with two kinds of Yogaśaiva called Sākāra and Nirākāra. Here methods of "Āsana" and "Dhyāna" are described. The form of Śiva to be cherished (dhyeyasvarūpa) along with Umā seated on divine seat, is described. The method of "Dhyāna" of the "Āvaraṇa-devatās" is also portrayed. Here the names of the eight Bhairavas come. Then the eight "Aṅgas" of Yoga called Bhakti, Vairāgya, Abhyāsa, Dhyāna, Ekāntasevana, Bhikṣā-ṭana, Liṅgapūjā and Satata-śivasmaraṇa, are explained. The method of Yoga of the Vīraśaivas is also described. Śama, Dama, Titikṣā, Uparati, Śraddhā and Samādhi are prescribed for the Yogins.

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The eleventh paṭala gives all the details about the Pañcākṣaramantra and its "Japa". The greatness and power of Oṁkāra, Pañcākṣara and Ṣaḍakṣara (Pañcākṣara beginning with Oṁkāra) Mantras are highlighted. Three kinds of Japa are explained.

The twelfth paṭala describes Karmayoga, Jñānayoga and Bhaktiyoga. Jñāna-Karma-samuccaya is highlighted. Two kinds of Karman called Bāhya and Āntara are told. Then three types of Bāhyakarman and five types of the same are explained. The Āntarakarman is held in great esteem. Having described the eight characteristics of "Śivadharma", it is said that even a "Mleccha" who possesses those characteristics, should be respected like Śiva himself. After highlighting the importance of Bhakti, the special features and types of Bhakti are explained. The four paths of "Śivadharma", viz., Kriyā, Caryā, Yoga and Jñāna are described. The three principles of Śaivadarśana called Pati, Paśu and Pāśa are explained. It is pointed out that the three-fold "Vīraśaiva-dīkṣa" is essential for the eradication of the three Paśas. The common practices of the Śaivas and the special practices of the Vīraśaivas are told.

The thirteenth paṭala prescribes Karapīṭhapūjā (worship of the Iṣṭaliṅga on the palm of hand, usually on the palm of the left hand) as the best. The devotee has to cherish the forms of the Pañcabrahmans and those of five Agnis in the five fingers while placing the Iṣṭaliṅga for worship on the palm. The method of ablution of the Liṅga and the required objects for the worship are told. The general instruction that the devotee should not get up from his seat during the worship and should get up only after the completion of the pūjā and placing the Iṣṭaliṅga in the casket.

The fourteenth paṭala deals mainly with two topics, viz., 1. the characteristics of the "Aṣṭabandhaliṅga" and 2. the method of worshipping the Guru. The size of the

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Iṣṭaliṅga and the manner of wearing it are told. The atonement for the loss of the Liṅga is prescribed. The procedure of worshipping the Prāṇaliṅga is described. The worship of the Guru is also told.

The fifteenth paṭala brings out the special features of the three kinds of Vīraśaivas called Sāmānya, Viśeṣa and Nirābhārin. It is said that if the Liṅga is lost, a true Vīraśaiva gives up his life. The discarding of the Vrata of the Nirābhārin after once accepting it would amount to sin. The special practices of the Nirābhārin are told in the end.

The sixteenth paṭala speaks of kinds of Liṅgas called Sthira, Cara, Sthiracara, Carasthira, Sthirasthira and Caracara and their characteristics in detail. A brief discussion on the "Pāñcasūtraghaṭitaliṅga" comes here. The colours of the Śivasūtras and their results are explained. In the end there is a eulogy of the "Turyavīravrata"

The seventeenth Paṭala describes the daily routine of the Vīraśaiva. Leaving out Anādiśaiva, other Śaivas such as Śuddhaśaiva are portrayed. As a part of the daily routine (Āhnika), Snānavidhi, Bhasmanirmāṇavidhi, Bhasmadhāraṇavidhi, Bhasmamahimā, Rudrākṣadhāraṇa, Iṣṭaliṅgapūjā on the Pāṇipīṭha, rules to be followed by the Śivayogin in his "Bhikṣāṭana" (going for alms), etc., are told. Mentioning the eight special features of the Vīramāheśvara, it is said that all persons, including even the mlecchas, who have these special features, are dear to Śiva.

The eighteenth paṭala gives a detailed description of the last rites (Antyeṣṭi) of the Vīraśaivas. Some special points are made here. For instance, it is prescribed that after placing a Liṅga on the "Samādhi" of the dead person, a temple should be constructed and a spacious garden, an orchard, an orphanage, a hospital, or any such useful developments should be made in the land surrounding the Samādhi, according to one's ability and resources.

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The **nineteenth paṭala** describes the rites to be performed on the "Siddhi" day or on the "Tithi" of death. Dāna to be made at the site of the "Samādhi", free facilities for the people to come and spend their time there, the construction of a hall with a dias for conducting lecture programmes for the benefit of the people of all castes and creeds, etc., can also be made at the site of the "Samādhi".

The twentieth paṭala speaks of the kinds of Dīkṣā. The characteristics of the devotee who deserves Dīkṣā are explained. It is interesting to note that the persons belonging to the six types of Śaiva called Anuśaiva, etc., are prescribed Dīkṣā with one Kalaśa only. Then speaking of the worthy characteristics of the Vīraśaivas, it is prescribled that the Sāmānya and Viśeṣa Vīraśaivas should be conferred Dīkṣā with three Kalaśas and that the Nirābhari Vīraśaivas should be given Dīkṣā with five Kalaśas.

The twenty-first paṭala deals with Jñānayoga in full. The knowledge of Śiva is said to be the real knowledge. Ṣaḍūrmis and Ariṣaḍvarga are again explained. Being free from these six "ūrmis" and "aris", the devotee should practise Yoga with the knowledge that "everything is Śiva". This is the best means to Mukti. In reply to the question of Devī (Pārvatī) as to how Śiva assumes the form of Jīva, Paramātman (Śiva) says that the entire world is of the nature of Śiva and Śakti and the Jīva who is covered by the illusion of Māyā, forgets his real nature (as an "aṁśa" of Śiva). In fact there is no difference between Śiva and Jīva. In that case how does Jīva go from world to world? It is replied that he does so due to the influence of "Avidyāśakti". In this connection there is a discussion on the nature of "Adhyāsa" here.

The twenty-second paṭala highlights Bhakti while in the previous paṭala there is an exposition of the Jñānayoga and Yoga. The dispassionate and desireless Bhakti is held to be the best. Śiva is said to be fond of Bhakti more than

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Jñāna and Yoga. The special features of a Bhakta are described in detail. In the height of Bhakti, the devotee says that even Mukti is nothing for him. Merely by wearing the Liṅga on the body, the devotee cannot attain Mukti. Devotion is the means to Mukti. In the end, "Jaganmithyātvavāda" is depicted.

The twenty-third paṭala discusses the question as to how can Śiva who is "nirlepa" and "niḥsaṅga" be the substratum of the world. Through the analogies of the Ākāśa, Vāyu and Parvata, it is declared that Śiva can be the substratum as well as the material cause of the world. The next question is: How can the "advayatva" (non-duality) of Śiva be maintained when the world is in existence? In answer to this question, it is shown that the world ("nāma" and "rūpa") is only imaginery on the authority of the Upaniṣadic statement "Mṛttiketyeva satyam". Just as the ocean remains only one and the waves rise up and become one with that again, Paramātman is one only and the world gets emerged from him and gets merged into him again.

It may be noted here that in each of the paṭalas there is variety of topics presented. So many points get repeated in many paṭalas. It is difficult to summarise all the points made in each of the paṭalas. The above chapter-wise presentation contains a broad summary of contents of this extensive Āgama.

(3) Sūkṣmāgama

As its very name indicates, Sūkṣmāgama reveals many subtle points about Vīraśaiva religion and philosophy. The contents of the Veda are extensive, Śāstras are of many kinds, Purāṇas are also of various kinds. They contain matters that are of various lines of thought. There is neither consistency nor continuity in the contents of these. Āgamas, too, often deal with multifarious matters and are quite extensive. It is difficult to discern a systematic,

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consistent and conclusive matter in such sources. Hence, as Paraśiva says, he has taught this Sūkṣ. Ā. which contains all relevant matter, which teaches the highest principle and which reveals extremely subtle points: तस्मात्सर्वार्थसंयुक्तं. परमार्थावबोधकम्। सूक्ष्मतन्त्रं मया प्रोक्तं सूक्ष्मतत्त्वावभासकम्।। (Sūkṣ. Ā., kri. pā., 1.13). Sūkṣ. Ā. is the seventh in the list and seventh among the "Śivabheda-Āgamas". This **uttarabhāga** portion has come down to us with only Kriyāpāda containing ten paṭalas.

The first paṭala is devoted to the elucidation of the Śivatattva, which is self-evident, which is consisting of Sat-Cit-Ānanda, which is eternal, which is not associated with anything, which is pure, which is without Malas and which is without guṇas; it is without a body, but it has his disciple (disciples) as his body. It was alone with its Śakti earlier. When it desired to become many, and assumed a "saguṇa" form due to the influence of its own Śakti, the Parāśakti residing in Paraśiva assumed the form of "Nāda". She joined the Ādiśakti which is called "Bindu" and became the cause for the "Śiva-tattva". This was the "Śivasādākhya". Again Śiva is of the form of "Nāda" and Sadāśiva (Śivasādākhya) is of the form of "Bindu". Due to the fusion of "Nāda" and "Bindu", there arose "Kalā". This Kalā is two-fold as Adṛśya and Dṛśya. Sivasādākhya and Amūrtasādākhya are Adṛśya and the other three, i.e., Mūrtasādākhya and Kartṛsādākhya and Karmasādākhya are Dṛśya. Among these five Sādākhyas, the Śivasādākhya which is united with Śāntyatītakalā was born from Parāśakti; it is clear, has the brightness of lightning; it is the abode of all Tattvas. Amūrtasādākhya is united with Śāntikalā and born from Ādiśakti; it is formless Liṅga, invisible, of the nature of Jyotirliṅga. Mūrtasādākhya is united with Vidyākalā and born from Icchāśakti; it is of visible form, divine; it has the lustre of the burning fire; it is of the form of the Liṅga. Kartṛsādākhya is united with Pratiṣṭhākalā and born of Jñānaśakti; it is divine, shines

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like crystal; it is in Īśvara's form. Karmasādākhya is united with Nivṛttikalā and born of Kriyāśakti; it is the cause of creation, etc., it is the source and resort of all Mantras; it is white like jasmine, endowed with all auspicious marks and giver of the fourfold values of life.

The second paṭala describes Pañcaviṁśatilīlās of Śiva: 1. Śaśicūḍalīlā, 2. Umākāntalīlā, 3. Vṛṣabhārūḍhalīlā, 4. Tāṇḍavalīlā, 5. Vaivahalīlā (Girijākalyāṇa) 6. Bhikṣāṭanalīlā, 7. Kāmasaṁhāralīlā, 8. Kālasaṁharalīlā, 9. Tripurasaṁhāralīlā, 10. Jalandharavadhalīlā, 11. Brahmadarpanivāraṇalīlā, 12. Vīrabhadrāvataraṇalīlā, 13. Haridhvaṁsalīlā, 14. Ardhanārīśvaralīlā, 15. Kirātākāradhāraṇalīlā, 16. Kaṅkāladhāraṇalīlā, 17. Caṇḍeśānugrahalīlā, 18. Viṣapānalīlā, 19. Cakradānalīlā, 20. Vigheśavaradānalīlā, 21. Somāskandalīlā, 22. Ekapādalīlā, 23. Sukhāvahalīlā, 24. Dakṣiṇāmūrtilīlā and 25. Liṅgodbhavalīlā.

The third paṭala elucidates the nature and efficacy of the Mantra called Pañcākṣara and Ṣaḍakṣara depending on the absence or presence of "Oṁkāra" as its prefix. The order of the Mantra is "Namaḥ" and "Śivāya". It has six "Aṅgas" as Ṛṣi—Vāmadeva, Chandas—Paṅkti, Devatā—Sadāśiva, Bīja—Praṇava, Śakti—Umā, Kīlaka—Śiva. These six Aṅgas should be respectively assigned (through Nyāsa) to Śiras, Mukha, Hṛdaya, Nābhi, Guhya and Pāda. (This is called Aṅganyāsa). Every syllable of the Mantra has Ṛṣi, Chandas, Devatā, Varṇa, Svara and Mukha. Then Nyāsavidhi, Japavidhi, Puraścaraṇavidhi, Akṣamālikālakṣaṇa are explained in detail.

The fourth paṭala elucidates all details about the Ṣaḍakṣaramantra. Oṁkāra which is the source of power for the Ṣaḍakṣaramantra, is of five kinds as Sākalya, Śāmbhava, Saukhya, Sāvaśya and Sāyujya. (i) अ - उ - म - ह - Sākalya; (ii) अ - उ - म - ह - इ— Śāmbhava; (iii) अ - उ - म - ह - ई — Saukhya; (iv) अ - उ - म - ह - ए— Sāvaśya ; (v) अ - उ - म - ह - औ— Sāyujya. Every "Praṇava" has Ṛṣi, chandas, etc.

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"Oṁkāra" is said to be the "body" of Śiva; Na-maḥ-Śi-vā-ya – the five faces of Śiva called Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna (Pañcabrahmans). This Mantra is itself "Pañcabrahmātmaka", all "Pañcatattvātmaka". The Ṣaḍakṣaramantra represents all things that are consisting of six "Tattvas". य-वा-शि-म:-न stand respectively for Śiva-sādākhya, Āmūrtasādākhya, Mūrtasādākhya, Kartṛsādākhya and Karmasādākhya. "Oṁkāra" is regarded as Mahā-sādākhya. The Ṣaḍakṣara represents six Liṅgas, Viz., Mahā-liṅga, Prasādaliṅga, Caraliṅga, Guruliṅga and Ācāraliṅga, six Sthalas, viz., Aikya, Śaraṇa, Prāṇaliṅgin, Prasādin, Māheśvara and Bhakta; and all consisting of six Tattvas.

The fifth paṭala deals with the relation between the Guru and the Śiṣya. The characteristics of the Guru are elucidated. Śrī Guru should be looked upon as Paraśiva himself. He nourishes the spiritual capabilities of the Śiṣyas and guides them through "Śikṣā" and "Dīkṣā". The Śiṣya, on the other hand, should be truthful, obedient to the Guru and free from the notions of "I" and "mine". The Guru tests him and confers Dīkṣā on him by observing the descent of Śakti (Śaktipāta) in him after teaching "Śivācāra" to him.

The sixth paṭala is devoted to the elucidation of the Liṅgatattva. Śiva who is of the form of "Nāda" is the Liṅga; Śakti who is in the form of "Bindu" is the Pīṭha (of the Liṅga). The union of Nāda and Bindu (Śiva and Śakti) gives rise to "Kalā". This "Kalā" is very subtle. Like oil in the sesamum seed, like fragrance in the flower, Kalā shines in the Liṅga. This Liṅga with Kalā is fit to be worshipped. One can attain Bhoga and Mokṣa through the worship of this Liṅga. The Mānasapūjā described here is the most fascinating one. Karma, Tapas, Japa, Dhyāna and Jñāna are the "Pañcayajñās" of the Vīraśaivas. The grandeur of what is called "Ṣaṭsthalaliṅgapūjā" can be seen only by reading and practising it.

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The seventh paṭala gives the special features of the seven types of Śaiva and those of the Sāmānya, Viśeṣa and Nirābhārin types of the Vīraśaivas.

The eighth paṭala discusses about the "Liṅgāṅgasthala-samanvaya". The six Sthalas, Bhakta, Māheśvara, Prasādin, Prāṇaliṅgin, Śaraṇa and Aikya are called Aṅgasthalas (as they pertain to the Aṅga, i.e., Jīva). The six Liṅgas, Ācāraliṅga, Guruliṅga, Śivaliṅga, Caraliṅga, Prasādaliṅga and Mahāliṅga represent Liṅgasthalas. The six Aṅgasthalas are associated with the Liṅgasthalas respectively. The Ācāraliṅga has three sthalas as Sadācāra, Niyatācāra and Gaṇācāra; Guruliṅga has Dīkṣāguru, Śikṣāguru and Anubhāva (Jñāna) guru; Śivaliṅga has Iṣṭa, Prāṇa and Bhāva; Caraliṅga has Svaya, Cara and Para; Prasādaliṅga has Śuddha, Siddha and Prasiddha; and Mahāliṅga has Piṇḍaja, Aṇḍaja and Bindvākasa. Thus the number of Liṅgasthala (6x3) is eighteen. Bhakta is one who has given up all "abhimāna"; Maheśvara is one whose mind is pure; Prasādin is one whose mind has become steady; Prāṇaliṅgin is one who is in the form of the Liṅga having been freed from the delusion of Jīva; Śaraṇa is one whose mind is cleared of all worries due to the realisation of Śiva as eternal; Aikya is one who is completely relieved of the delusion of duality between Śiva and Jīva. Again Each of the Liṅgas, Ācāraliṅga, etc., has six Bhaktas (Aṅga=Jīva) Mohin, Bhakta, Pūjaka, Vīra, Prasādin and Prāṇin and they are called as Acāraliṅgamohin, etc., (6) Guruliṅgamohin, etc., (6) Śivaliṅgamohin, etc., (6) Caraliṅgamohin, etc.,(6) Prasādaliṅgamohin, etc.,(6) and Mahāliṅgamohin. etc.,(6). Thus the six Liṅgasthalas get multiplied by association with the six Aṅgasthalas each (6×6) and become 36 sthalas. This "Anusandhāna" of the Aṅgasthalas with the Liṅgasthalas is said to be "Liṅgāṅgasāhitya".

The ninth paṭala is devoted to the elucidation of the greatness of the Śivabhaktas. On the basis of differences in "Ācāra", Bhaktas are fourfold as Uttamottama, Uttama,

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Madhyama and Kaniṣṭha. Those who reside in the worlds of Siddhas and Vidyādharas are **Kaniṣṭha;** royal sages, divine sages, Brahmarṣis are **Madhyama;** these are respected in the worlds and capable of cursing and blessing; those who adhere to the injunctions of Śiva are **Uttama;** these are of three kinds as Sālokya, Sāmīpya and Sārūpya; those who adore Śiva with their respective professions are **Uttamottama;** these are devoted worshippers of the **Prāṇaliṅga,** deeply devoted to Dharma and deserve respect from all the worlds.

The tenth paṭala contains a Śivastuti which is recited with devotion by Pārvatī, who eulogises Śiva's Pañca-brahmamayasvarūpa, tattvātītatva, tattvasvarūpatva, etc. It is a very charming hymn.

(4) Kāraṇāgama

In the Kāraṇāgama-uttarabhāga, ten paṭalas of the kriyāpāda are available. This Āgama is the fourth in the "Śiva-bhedāgamas". The contents of the ten paṭalas are given below in brief.

First paṭala: Mahāpāśupatavrata: The first paṭala deals with the special features and greatness of the Mahāpāśupatavrata or Śāmbhavavrata, which is the other name given to the Vīraśaiva. This is also called Śirovrata and Atyāśramavrata. This "Vrata" is in conformity with the Vedānta doctrine of the Upaniṣads. Those who aspire for Mokṣa should practise this "Vrata" with deep and firm devotion. Whosoever aspires for Mukti immediately (sadyomukti), be he a Brahmacārin, a Gṛhastha, a Vāna-prastha, or a Sanyāsin, he should take to this "Vrata". The principal feature of this "Vrata" is the Śivadīkṣā consisting in the "Liṅgadhāraṇa" which is the veritable axe to cut asunder the rope of nescience.

Śivadīkṣā: Śivadīkṣā is threefold as Vedhādīkṣā, Manu (mantra) dīkṣā and Kriyādīkṣā. This three-fold Dīkṣā is performed by the Guru. Śrī Guru performs these three

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Dīkṣas to remove the three malas, viz., Kārmikamala, Māyīyamala and Āṇavamala, residing respectively in the three bodies, namely, gross (Sthūla), subtle (Sūkṣma) and causal (Kāraṇa) and establishes three Liṅgas called Iṣṭaliṅga, Prāṅaliṅga and Bhāvaliṅga in those bodies respectively. Thus this "saṁskāra" is called Dīkṣā because it gives Liṅga-traya-sambandha and removes the three Malas. That by which something is given (dīyate) and that by which something is removed (kṣīyate), is the Dīkṣā.

For the purpose of doing Kriyādīkṣā, Dīkṣāmaṇḍapa has to be constructed. The Maṇḍapa should be of quadrangular shape erected with sixteen pillars. It should have four doors, decorated with green (mango) leaves and flags. A platform of the measurement of 1/9th portion of that Maṇḍapa should be built in the middle of it. Kuṇḍas (basins for placing Kalaśas) should be made in three sets of nine, five and one in the Maṇḍapa. In one part of the Maṇḍapa, a circular formation with the flours of five colours should be made. The Guru should enter the maṇḍapa after taking bath. He should be accompanied by Māheśvaras. The Śiṣya should take bath and come into the maṇḍapa holding "phala-tāmbūla" in his hand. He should prostrate before the Guru and appeal to him for Dīkṣā to get rid of the oppressions of life and cross over the ocean of "saṁsāra". Then the Guru starts the Dīkṣā ceremony.

After Saṅkalpa, Gaṇeśapūja, Svastivācana, Puṇyāha, Ṣaḍadhvaśuddhi, Kalaśapūjā, etc., the Kriyādīkṣā begins. Seven rites also called dīkṣās come under Kriyādīkṣa and they are Ājñā, Upamā, Kalaśābhiṣeka, Svastikārohaṇa, Bhūtipaṭṭa, Āyatta and Svāyatta. As a part of the Svāyatta-dīkṣā, the consecrated miniature Liṅga called Iṣṭaliṅga is placed by the Guru on the Śiṣya's left palm. Then the seven dīkṣās coming under Vedhādīkṣā called Samaya, Niḥsaṁsāra, Nirvāṇa, Tattva, Ādhyātma, Tattvaviśodhinī and Tattva-bodha, are performed. During these dīkṣās, the Guru infuses the Śivakaḷā into the Śiṣya'a head by placing his

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hand on the head. He also draws the "Citkalā" from the brain of the Śiṣya and infuses it into the Iṣṭaliṅga on the palm of the latter's hand. In this process he also establishes the Bhāvaliṅga in the Śiṣya's Kāraṇa-śarīra. Then come the seven dīkṣās of the Māntrīdīksā called Ekāgramati, Dṛḍhavrata, Pañcendriyārpaṇa, Ahiṁsā, Liṅganiṣṭhā, Liṅgamanolaya and Sadyomukti. During this Māntrīdīksā, the Guru imparts the Mantra in the right ear of the Śiṣya and establishes in the process the Prāṇaliṅga in the Śiṣya's Sūkṣma-śarīra.

Second paṭala: Śāmbhavadīkṣāmahattva: This paṭala gives an account of the most instructive "Praśnottara" between Pārvatī and Parameśvara regarding Śāmbhavadīkṣā. Pārvatī raises some questions and Śiva answers them.

Question - 1 : As per and the statement, "Jñānādeva tu kaivalyam", knowledge alone is enough to attain Mokṣa. Such being the case, how can we say that Mukti can be attained through "Śāmbhavavrata" only? When it is said that there is no Mukti without knowledge, does it not mean that there is no use of this "Vrata"?

Answer - 1 : "Mukti is through knowledge only"— this is true. But knowledge does not arise without Śāmbhavavrata. It is through the Śāmbhavavrata only that one becomes eligible for Mukti. Even the instruction of knowledge given to one who is not given Dīkṣā and who is of impure mind, goes in vain like the seed planted in a desert. This is the greatness of the Śāmbhavavrata.

Question - 2 : Let us assume that there is a person who is given Dīkṣā. He does not have right knowledge and is bound by desire and hatred. How can he attain Mukti?

Answer - 2 : One may be ignorant, one may be deceitful; yet, if he practises Śāmbhavavrata, Śiva would grant right knowledge at the time of death. He who practises Śāmbhavavrata is assured of Mukti like one who dies in Kāśī. Through the Śivajñāna he gets Mukti.

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Question - 3 : Such a Śāmbhavavrata which creates firm attachment to knowledge, is suitable for the Sanyāsins. How can such an attachment to knowledge arise in the case of householders who are engaged in daily or occasional duties?

Answer - 3 : How can you say that the Sanyāśins are alone eligible for Mukti? Whosoever the person might be, whether a Brāhmaṇa, Kṣatriya, Vaiṣya or Śūdra, whether a male, a female or a eunuch, everyone is eligible for Mukti. Śāmbhavavrata is the gift of Śiva's grace and it gives rise to knowledge and that leads to Mukti.

Question - 4 : How can women follow Śāmbhavavrata? Should they undergo Dīkṣā? If that is the case, when should they undergo Dīkṣā, whether before marriage or after marriage?

Answer - 4 : This Vrata is necessary for women, too. They should undergo Dīkṣā after marriage.

Question - 5 : If it is after marriage, from whom should a woman take Dīkṣā, whether from her husband or from somebody else?

Answer - 5 : After marriage, a woman should take Dīkṣā from her husband. If the husband is not in a position to give Dīkṣā, she can take Dīkṣā from the Guru of her husband.

Question - 6 : If she takes Dīkṣā from the Guru other than her husband, would she not become "anyaśeṣa" (anyādhīna—dependent on another man)? If she takes Dīkṣā from her husband the latter would be her father. How can she be his wife?

Answer - 6 : A woman should follow the directions of both the Guru and the husband. That being the case there is no harm if somebody else is her Guru. The question of "anyaśeṣatva" arises only when she is enjoyed sexually by the person who has given Dīkṣā to her. Further since the consideration of a Guru (one who has given Dīkṣā) as

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father is only metaphorical (secondary), there will not be any jerk to the husband and wife relation.

Question - 7 : Where is the time for a woman who is busy with her household duties, to acquire knowledge? In the case of a woman who is firmly devoted to the Liṅga, how is it possible for her to render service to her husband and the perents of her husband and to look after her children?

Answer - 7 : A woman can render service to her husband and the parents of her husband or look after her children in such a way as it would not come in the way of her firm devotion to the Liṅga.

Third paṭala: Āhnikavidhi of the Śāmbhavavratin : According to the Bhāratīya tradition one "dina" means a day and a night, i.e., from sunrise to sunrise. The daily routine of a Śāmbhavavratin is accordingly given here.

A devotee should rise early in the morning at what is knọwn as "Brāhmī-muhūrta" (before sunrise) and should cherish Śiva while touching the Iṣṭaliṅga to his eyes. He should complete the morning duties and take bath. The branch of a tree (except bilva tree) should be consecrated with the mantra – "मधुवाता" (Ṛv. 1.6.18) and a twig for the purpose of brushing the teeth should be taken from that branch. A great river, a natural lake, a tank or a spring is good for taking bath. There are two types of "snāna" called Malasnāna and Mantrasnāna. Malasnāna is the bath in a river, etc., for the purpose of removing the dirt. Mantrasnāna consists in taking bath to the accompaniment of a procedure consisting of five "aṅgas" called, Saṅkalpa, Sūktapaṭhana, Mārjana, Aghamarṣaṇa and Devatātarpaṇa. The water should be made sacred by the Vedic mantras, especially Pañcabrahma-mantras —"सद्योजातं प्रपद्यामि", "वामदेवाय नमो", "अघोरेभ्यो", "तत्पुरुषाय" and "ईशान: सर्वविद्यानां" (Tai. Ā., 7.43-47).

Bhasmasnāna is also prescribed. This consists in the smearing of the body with the Bhasma to the accompaniment

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of the Pañcabrahma - mantras, etc. This can be done after taking the usual bath and sitting on a mat for "pūja". Then "Tripuṇḍradhāraṇa" is prescribed. It consists in applying the Bhasma through the three middle fingers (tarjanī, madhyamā and anāmikā) to the different parts of the body: head, forehead, ears, eyes, nostrils, face, neck, shoulders, arms, forearms, chest, sides, navel, buttocks, knees, shanks and feet. In the same way rosaries of Rudrākṣas should be tied around the different parts of the body. This is called Rudrākṣadhāraṇa.

Then come Sandhyopāsanā and Śivapūjā: The deity of the Savitṛmaṇḍala or Sūryamaṇḍala being Śiva and that of Gāyāthrī (Sāvitrī) mantra being also Śiva, Sandhyopāsanā with Gāyatrīmantra is not prohibited for the Vīraśaivas. That is why this is told in this Āgama. Then the worship of the Liṅga and Pañcākṣarajapa are to be performed without fail three times a day (three sandhyās - morning, noon and evening).

The day should be divided into eight parts. In the first part of the day, all the above functions should be completed. In the second part, the study of Veda and Āgama should be pursued and the disciples should be taught Śāstras. The post-sunrise worship should be performed. Samits, Kuśa grass (darbha), flowers, Bilvapatra, Guggula, etc., should be brought for Homa and Pūjā. In the third part, whatever that is necessary for livelihood should be done. In the fourth part, the midday bath and performance of pūjā are prescribed. At the end of the pūjā, the Pañca-yajñas should be performed. After midday worship, the Jaṅgamas and guests should be greeted and fed. Then the devotee should take food by offering it to the Liṅga and thus making it the Prasāda. Then the time upto the evening should be spent in singing stotras and reading Purāṇas.

Then after taking bath in the evening, the devotee should do Homa and Pūjā and render hospitality to the

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arrived guests. Then performing Pūjā in the night, he should take Prasāda and go to bed with his head towards the west by doing Śivasmaraṇa. This is the daily routine of the Vīraśaiva.

Fourth paṭala : Pūjātraya and Pūjāsāmagrī : Śivapūjā is said to be of three types as Laghvī, Gurvī and Mahatī (brief, with some details and elaborate). Among these Mahatī Pūjā is the best. He who cannot manage it, he can take to a less elaborate pūjā called Gurvī. Just before taking food, he should do Laghvī pūjā.

The same directions are given regarding the practices on the day of eclipse. If the eclipse is in the first Yāma, the night worship should be done after midnight. If it is in the second or the third Yāma, "Avasarapūjā" should be performed and fasting should be done. If the eclipse is in the second or the third Yāma, Śivapūjā should be done one Yāma before and fasting should be undertaken. During the lunar eclipse, fasting should be done during the first Yāma. Those who cannot do fasting should take their food before the eclipse. If the sun sets in the state of eclipse, there is no necessity of fasting.

The next topic that comes here is the "maṇḍalaracanā" -— maṇḍalas=diagrams for arranging the materials of worship. Pādya, Arghya, Ācamanīya, Pañcāmṛta, etc., should be put in cups and those cups should be arranged in the maṇḍala. There are three types of Maṇḍala called Padmamaṇḍala, Bhadramaṇḍala and Tattvamaṇḍala. That maṇḍala which has the shape of a lotus in eight petals is the Padmamaṇḍala. When eight lines lengthwise and eight lines widthwise are drawn in such a way as to form forty-nine squares, then that maṇḍala is called Bhadramaṇḍala. When thirty-seven lines lengthwise and thirty-seven lines widthwise are drawn in such a way as to form one hundred and ninety-six squares, then that maṇḍala is called Tattvamaṇḍala. Among these maṇḍalas, Padmamaṇḍala is suitable for Avasarā and Laghvī types of Pūjā, Bhadramaṇḍala for

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Gurvī and Mahatī types, Tattvamaṇḍala is a means to "Tattvānubhava".

The number of Dīpas, Nīrājanas and Vartikās required for each type of pūja is prescribed. One Dīpa is required for Avasarā and Laghvī and two or four Dīpas are required for Gurvī and Mahatī. Three Nīrājanas called Darśana, Majjana and Avasara, are required for the Avasarā; nine called Darśana, Majjana, Avasara, Māṅgalya, Karpūra, Śṛṅgāra, Mahat, and Asaṅkhyāta are for Laghvī. Eleven including the other two called Sānurāga and Tāmbūla are for Mahatī; (about the number of Nīrājanas in the Gurvī, nothing is told). As regards the Vartikās, three are required in Avasarā, nine or twelve in Laghvī, eighteen or thirty-six in Gurvī and nine to ninety-six or one hundred and eight, three hundred or one thousand in Mahatī. Each "Vartikā" should be made through the twining (twisting) of thirty six threads.

The last portion of the paṭala is devoted to the enumeration of the kinds of flowers that are fit for pūjā. White flowers which are classed as Sāttvika flowers, are dear to Śiva. They bring Mokṣa. The flowers of mixed colour or yellow colour are called Rājasa flowers. They bring bhoga and mokṣa. Black flowers are called Tāmasa flowers. They are prohibited.

Fifth paṭala : Pūjāpātras, etc. : The more the materials of worship the more is the contentment in pūjā. The devotee should neatly arrange the materials of worship, sit in "Sukhāsana", do "saṅkalpa" and do worship without speaking to any one. There should not be any break in the pūjā. During the pūjā, the devotee should be calm. The materials of worship should be bought without bargain with money earned through righteous ways. The devotee should not move out without completing the pūjā begun once when he remembers some urgent work or when called by somebody. When the Guru sends a word to come, the Guru should be informed about his engagement in Pūjā.

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But when the second call comes from the Guru, he can leave the pūjā in the middle and go to the Guru.

The number of vessels required in a pūjā are eleven called Sāmānyārghya, Pādya, Arghya, Ācamanīya, Tyāga, Jñāna, Ānanda, Snānajala, Pādaprasāda, Pādodaka and Śivakumbha. They should be made of gold, silver or copper, depending on the resources of the devotee. The Bilva vessels are regarded as the best. Gandha, Dhūpa, Ghaṇṭā, Śaṅkha, Darpaṇa, Chatra, Cāmara, etc., are also required. The vessels filled with required materials (Arghya, etc.), should be consecrated with "Pañcabrahmamantras". Gurudhyāna is prescribed prior to the commencement of pūjā.

Sixth paṭala: Pūjādividhāna: The sixth paṭala propounds the methods of the different pūjās such as "Avasarā". The first one described is the Avasarā Pūjā. Padmamaṇḍala should be drawn. Dīpās should be lighted. Ghaṇṭānāda is in the beginning. Then come "Ācamana" and "Prāṇāyāma" (according to the ability). After that the "saṅkalpa" should be made by citing the place, time, etc. The Iṣṭaliṅga should be placed on the left palm. Nīrājana, Bhasmaprokṣaṇa, Pādya, Arghya, Abhiṣeka, Bhasmalepana, offering of Gandha and flowers, incence, Nīrājana, Japa, Naivedya, offering of Mantrapuṣpa, Japa, Nirmālyavisarjana, placing the Liṅga covered with a cloth in the casket—these come in due order in the Avasarā pūjā. Laghvī pūjā has certain things in common with Avasarā Pūjā. Japa of the Ṣaḍakṣaramantra one hundred and eight times, Liṅgatīrthasvīkāra after abhiṣeka, Nīrājana as often as possible, Bilvapatradhāraṇa, Sevā with Chatra, Cāmara, Vyajana, Darpaṇa, etc., Ghaṇṭānāda, Śaṅkhanāda, Mahānīrājana, are more items of worship that are special to Laghvī pūjā.

Seventh paṭala : Mahāpūjāvidhi: The seventh paṭala deals with the Mahāpūjāvidhi. Bhadramaṇḍala should be drawn. The vessels required for pūja are arranged. The

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devotee sits in "sukhāsana" posture. Two or four Dīpās are lighted. With the permission of the Māheśvaras (gaṇas), the devotee does Ācamana and Prāṇāyāma and takes the Iṣṭaliṅga on his left palm. Then the worship that follows is called **Ṣaṭsthala pūjā** because several rites of worship are deemed as representing the six sthalas, Bhakta, Māheśvara, etc. Liṅgasaṁskāra with the Mudrās, Nirīkṣaṇa, Prokṣana, Tāḍana, Avakuṇṭhana, Amṛtīkaraṇa with Dhenu-mudrā, showing the Padmamudrā and Liṅgamudrā to the Iṣṭaliṅga, offering Pādya, Arghya, etc., represent the items of the ***Bhaktasthala***. The sanctification and worship of the palm, Bhasmasnāna, Ṣaḍakṣaramantrajapa after placing the Iṣṭaliṅga on the left palm, Ṣaḍaṅganyāsa, etc., represent the ***Māheśvarasthala***. Smearing the Liṅga with Bhasma, the devotee should do "anudhyāna" and should worship the Liṅga according to the "Daśāvadhānavidhāna" with Nirīkṣaṇa and Nīrājana. This is the pūjā part representing ***Prasādisthala***. Applying Bhasma to the Liṅga and decorating it with flowers, the devotee should do Nīrājana. The Liṅga should be rendered "Abhiṣeka" with Pādya, Arghya, etc., washing the (feet of the) Liṅga and assuming Pādya for washing the feet, Arghya for cleansing the hand and Ācamanīya for purifying the mouth, he should render Abhiṣeka to the Liṅga with the Namaka-Camaka of the Rudradhyāya (Tai. Saṁ., 4.5,6) and the Puruṣasūkta (Ṛv. 10.90). Ṣodaśopacāra pūjā should be rendered. This is ***Prāṇaliṅgisthalapūjā***. The eatables should be sprinkled with water (pariṣecana) by Vyāhṛtis- ॐ भूर्भुवः स्वः...., Śrī Rudragāyatrī— तत्पुरुषाय विद्महे महादेवाय धीमहि। तन्नो रुद्रः प्रचोदयात्। and Śāvitrī mantra— तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात्।। Then they should be offered to the six Liṅgas, Ācāraliṅga, etc., with स्वाहा। This represents the ***Śaraṇasthala***. The offering of flowers, incence, Nīrājana and Puspāñjali and the partaking of Pādodaka-Prasāda consitute the pūjā of the ***Aikyasthala***. Then Naivedya-samarpaṇa Sthala-wise, is presented.

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Naivedya-samarpaṇa: In the **Bhaktasthala**, Gandha should be offered with the medium of the nose to the Ācāraliṅga, which is of the nature of Sadyojātamukha with Kriyāśakti, through the hand in the the form of "sucitta" with Śraddhābhakti, muttering the "Na-kāra" mantra. In the **Māheśvarasthala,** Rasa should be offered with the medium of the tongue to the Guruliṅga, which is of the nature of Vāmadevamukha with Jñānaśakti through the hand in the form of "subuddhi", with Niṣṭhābhakti, muttering the "Maḥ-kāra" mantra. In the **Prasādisthala**, Rūpa should be offered with the medium of the eyes to the Śivaliṅga, which is of the nature of Aghoramukha with Icchāśakti, through the hand in the form of "nirahaṅkāra" with Avadhānabhakti, muttering the "Śi-kāra" mantra. In the **Prāṇaliṅgisthala**, Sparśa should be offered with the medium of the skin to the Caraliṅga, which is of the nature of Tatpuruṣamukha with Ādiśakti, through the hand in the form of "sumanas" with Anubhāvabhakti, muttering the "Vā-kāra" mantra. In the **Śaraṇasthala**, Śabda should be offered with the medium of the ears to the Prasādaliṅga, which is of the nature of Īśānamukha with Parāśakti through the hand in the form of "sujñāna" muttering the "Ya-kāra" mantra. In the **Aikyasthala**, Tṛpti should be offered with the medium of the mind to the Mahāliṅga which is of the nature of Paraśivamukha with Cicchakti, through the hand in the form of "sadbhāva" with Samarasabhakti, muttering the "Praṇava" mantra. In this manner the padārthas like Gandha, etc., should be offered to the different Liṅgas through the media of the senses such as nose, etc., and should be received back in their Prasāda forms through those very senses. The whole process of Ṣaṭsthalapūjā and of offering the objects of senses to the different senses, is mental.

Dvividha-samarpaṇa: The Samarpaṇa is twofold as Arcāṅga and Sārvakālika. The Upacāras (forms of "sevā") done in the four Sthalas from Bhaktasthala to Prāṇa-

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liṅgisthala, consitute the "Arcāṅgasamarpaṇa" and the offering of eatables, etc., in the Śaraṇasthala constitutes Sārvakālikasamarpaṇa. With the samarpaṇa of the different padārthas as above, the Mahāpūjā comes to an end. Then the Iṣṭaliṅga should be kept in the casket.

Eighth paṭala : Tāntrikapūjākrama : In the Pūjā described in the previous two paṭalas (6th and 7th), every item of worship (Upacāra) is accompained with a Vedamantra. It is said here: विद्यासु श्रुतिरुत्कृष्टा रुद्रैकादशिनी श्रुतौ। तत्र पञ्चाक्षरस्तत्र शिव इत्यक्षरद्वयम्।।। (8.4)— "Among the lores, Śruti (Veda) is superior; in the Śruti, the eleven Anuvākas of Rudra (Tai. Śa. 4.5. 1-11) are superior; in them again the Pañcākṣaramantra (Tai. Saṁ., 4.5.8) is superior; and in that mantra the two syllables "Śiva" are superior. When the items of worship (Upacāras) are accompanied with Śivāgama-mantras, the worship is called "Tântrikapūjā". All these mantras are given in this paṭala.

Ninth paṭala : Pārvatī-Parameśvara-saṁvāda : He who is engaged in pūjā, should follow some restrictions. He should not use the water touched by an "adīkṣita" during the course of the worship of the Liṅga. Whatever he partakes (eatable or potable) it should be first offered to the Liṅga. What is offered to the Liṅga, becomes the "Prasāda". It means that Prasāda alone should be partaken. In this connection there is a discussion between Śiva and Pārvatī. Many questions are raised by Pārvatī and Śiva answers them for the edification of the people at large.

Question - 1 : A wife, sometimes, eats something left over by her husband. Since the husband has offered it to his Iṣṭaliṅga before partaking it, it has become the "nirmālya" (offered). How can the wife offer that again to her Liṅga before eating it? or how can she take it without offering it to her Iṣṭaliṅga? Further "Nivedana" is of two types as Liṅgopabhogarūpa and Anujñārūpa. What is

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offered to the Liṅga is "Liṅgopabhogarūpanivedana". The left over of the husband is called the Anujñārūpanivedana. The Śivavratin should take the Liṅgopabhogha-naivedya as "iṣṭa" and the Anujñārūpa-naivedya as 'aniṣṭa'. Since what is left over by the husband should not be offered to her Iṣṭaliṅga by the wife, what is the way out for this?

Answer - 1 : In the case of a married woman, both types of Naivedya are acceptable. What is left over by the husband should be partaken as Anujñārūpa-naivedya. She need not offer it again to her Iṣṭaliṅga.

Question - 2 : The rule that what is offered to the Iṣṭaliṅga should not be left. Then how can the husband give his "bhuktaśeṣa" to his wife? How can the Guru give his "Bhuktaśeṣa" to his disciple? Can the wife or the disciple offer what is so obtained to her or his Iṣṭaliṅga again?

Answer - 2 : It is not wrong if the husband gives his left over to his wife or the Guru gives his "Prasāda" to his disciple. The wife need not offer that again to her Iṣṭaliṅga. Since the Guru takes only three "kaṇas" (pieces) of the food (Prasāda) without associating it with his saliva, before giving it as a Prasāda to his disciple, what is given as Prasāda by the Guru should be deemed as pure and offered to the Iṣṭaliṅga again before partaking it.

Question - 3 : Can he who has received Śivadīkṣā do "Smaraṇa" and "Pūjana" of other deities?

Answer - 3 : Just as a servant of the king renders service to the ministers, etc., with the permission of the King, so the Śivabhakta, when occasion arises, deem it as the order of Śiva and do the smaraṇa-pūjāna of other deities.

Question - 4 : Can the Vīraśaivas worship the "Mahātmans" of other faiths?

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Answer - 4 : This can be done mentally but not physically.

Tenth Paṭala : Prāyaścittavidhi : Although the principal content of this paṭala is pertaining to Prāyaścitta, incidentally some other topics are referred to. For instance, the question as to who is the "Adhikārin" (eligible person) for installation of Devatās in the temples, is discussed here. The answer is that the priest who is Dīkṣita (Śivadīkṣā-sampanna), has the authority to install the Devatās in temples.

Under the topic of Prāyaścitta, some questions are raised by Pārvatī and are answered by Śiva:

Question - 1 : While changing sides in sleep, the casket containing the Iṣṭaliṅga comes under our body. What is the atonement for that "doṣa"?

Answer - 1 : For the plausible "doṣa" of the touch of her feet to her husband during sleep in the night, the wife touches her husband's feet in the morning as soon as she gets up. In the same way for the "doṣa" mentioned above, the Śivavratin touches the Iṣṭaliṅga to his closed eyes and renders "namaskāra".

Question - 2 : If there occurs any impediment for the Śivapūjā, if some shortcomings are caused due to some emergent situation or if the materials of worship such as flowers, etc., are not available, what is the atonement for such "doṣas"?

Answer - 2 : The atonement is the "Japa" of the "Mūlamantra" one hundred and eight times.

Question-3 : If the Iṣṭaliṅga slips down due to inadvertence, what should be done?

Answer - 3 : In that case, the Iṣṭaliṅga should be picked up and "Japa" of the Mantra one hundred and

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eight times should be done. Then onwards, care should be taken to prevent such occurances.

Question - 4 : If the Iṣṭaliṅga is broken or lost, what should be done?

Answer - 4 : If the Iṣṭaliṅga is broken or the outer cover (called "kante" in Kannaḍa = hard wax-like material made out of oil or ghee) is broken, the Liṅga should be got ready with a new outer cover through Sajjarasa (kante) and a Japa of the "mūlamantra" one hundred and eight times should be done. If the Iṣṭaliṅga is itself broken, another consecrated Liṅga can be got from the Guru. If the Iṣṭaliṅga is lost, the devotee should give up his life. If it is not possible, he should observe fasting for twenty-one days, doing the Japa of the "mantra" and then get the new Liṅga from the Guru.

Question - 5 : If, after getting new Liṅga from the Guru, the old Liṅga is discovered, what should be done ?

Answer - 5 : It should be offered into water.

Question - 6 : It is said that if the Liṅga is lost the devotee should give up his life. In that case, he becomes "aliṅgin". How can the "Śavasaṁskāra" be done ?

Answer - 6 : Another Liṅga should be tied to the dead person and the Śavasaṁskāra should be done according to the Vīraśaiva rites.

(5) Makuṭāgama

Makuṭāgama - Uttarabhāga has two parts as Kriyāpada and Caryāpāda. There are five paṭalas in the Kriyapāda and ten paṭalas in the Caryāpāda. This Āgama is the seventh among the Śaivāgamas belonging to the Rudra-bheda group and the seventeenth in the total list of the Śaivāgamas. Paraśiva teaches these paṭalas to Rudra. Śāmbhavavratamāhātmya, Āhnika of the Śivabhaktas, prakāras of pūjopakaraṇas and pūjāsādhanas come in the five paṭalas of the Kriyāpāda and Antyeṣṭi-vidhi of the

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Śivabhaktas gets elucidated fully in the ten paṭalas of the Caryāpāda.

The first paṭala of the Kriyāpāda prescribes Śāmbhava-vrata for the seekers of Mukti. It is the Śirovrata. The devotee who is purified by the three Dīkṣās, viz., Kriyā, Māntrī and Vedhā which establish the three Liṅgas, viz., Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga respectively in his three bodies called Sthūlaśarīra, Sūkṣmaśarīra and Kāraṇa-śarīra respectively after removing his three Malas, viz., Kārmikamala, Māyīyamala and Āṇavamala respectively, attains the state of "Karmasāmya" — a state of equality of the puṇyakarman and pāpakarman, in which both get destroyed according to the "Maxim of Sunda and Upasunda". There is no fear of rebirth in the case of such a devotee. Mokṣa and Śāmbhavavrata have "Sādhya-sādhana-bhāva" relation. He who is engaged in Karmayoga (as per the Sūtra – तप: स्वाध्यायेश्वरप्रणिधानानि क्रियायोग: – Yo. Sū., 2.1), should practise Śāmbhavavrata. Otherwise, he is equal to an animal.

The second paṭala of the Kriyāpāda gives the daily routine (Āhnika) of the Śivabhaktas in detail. Prātaḥkṛtya, Śaucavidhi, Dantadhāvana, Pañcāṅgasnāna (bath with the five rites called Aṅgas—Saṅkalpa, Sūktapāṭha, Mārjana, Aghamarṣaṇa and Tarpaṇa), Bhasmasnāna, Tripuṇḍra-dhāraṇa, etc., are told here. (Vide the summary of the 3rd paṭala in the Kāraṇāgama, above).

The third paṭala of the Kriyāpāda deals with different kinds of pūjā. Mahatī, Gurvī, Laghvī and Avasarā are the four Kinds of Pūjā. Padma, Navapadma, Bhadra and Tattvamaṇḍalas are to be prepared for these pūjās. Guru-śaraṇāgatipaddhati and Pañcamahāyajñānuṣṭhāna are told. (Vide the summary of the contents of the 4th Paṭala of the Kā. Ā. above). Navapadma, Dīpas, Japa, Nīrājanas and Naivedyas are mentioned with regard to each type of pūjā. Two types of Naivedya called Avasaranaivedya and Mahā-naivedya are mentioned and defined. Avasaranaivedya is

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such as not intended to pacify hunger and Mahānaivedya is such as intended to pacify hunger.

The fourth paṭala of the Kriyāpāda gives an account of the materials and flowers required for the pūjā. The characteristics of the Pañcasūtraliṅga are told. (Vide the summary of the 4th and 5th paṭalas of the Kā. Ā. above).

The fifth paṭala of the Kriyāpāda discusses some questions : (1) How to welcome Śiva who is all-pervasive? (2) Through which mukha of Śiva the naivedya should be offered? (3) Some say that Śiva's naivedya is acceptable and some say that it is not acceptable. To whom it is acceptable? To whom it is not acceptable? By way of answering these questions, Paraśiva speaks of the "prakriyās" called Āvāhana and Saṁsthāpana, Sannidhāna, Sannirodhana, Avaguṇṭhana, Sakalīkaraṇa and Amṛtīkaraṇa [The aim of Sakalīkaraṇa is to make the body "Vidyāmaya" through several mantras]. The five faces of Śiva (Sadyojāta, etc.,) and the six Liṅgas (Ācāraliṅga, etc.,) are mentioned and the method of "Prasādasvīkāra" is described. Sadyojātamukha is of the nature of Ācāraliṅga, Vāmadeva is of the nature of Guruliṅga, Aghora is that of Śivaliṅga, Tatpuruṣa is that of the Caraliṅga, Īśāna is that of the Prasādaliṅga and what is superior to these is the Mahāliṅga. The devotee who aspires for Bhoga and Mokṣa, should resort to the Dakṣiṇamukha (Aghoramukha) and worship it. He should do "Ārādhana" by cherishing the Ūrdhvamukha (Īśānamukha) as in front of him and offer all estables to the same mukha. Śiva's "nirmālya" brings the four Puruṣārthas. Those who are not pure should not take it. Those who are pure should accept it.

The ten paṭalas of the Caryāpāda deal with the Śivamedha (last rites) of the Śivabhaktas. It is said that "dahana" is prohibited in the case of the Śivabhaktas. The Vīraśaiva does not have "pretabhāva". Hence the rites such as "apasavya" need not be undertaken in his case. Burying the dead is the only form of last "saṁskāra" in his

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case. These points are found in the **first paṭala**. The **second paṭala** describes the rites to be performed immediately after knowing that the time of death has come near. The **third paṭala** speaks of "Utkrānti" and the Śivamedhavidhi after that. The **fourth paṭala** deals with the "bhūnikṣepa" of the body. The **fifth paṭala** gives an account of the different rites such as the installation of a Liṅga with Vṛṣabha on the "samādhi", making ten kinds of dāna, Kṣīratarpaṇa on the "Samādhi", Jalāñjali three times, etc. Vāsodaka is prohibited. The **sixth paṭala** describes the "Vidhis" of the eleventh day (Rudrahoma, Vṛṣotsarga, etc.). The **seventh paṭala** gives details about the rites of the twelfth day such as "Tattvasaṁyojana", by which the Jīvabhāva is removed and Śivabhāva is given on the analogy of "Bhramarakīṭa". Sāpiṇḍya is prohibited. For "caturthabhāva-nivṛtti" vessels are presented to the Māheśvaras who represent the Pitṛ, Pitāmaha and Prapitāmaha. The **eighth paṭala** deals with "Prakīrṇavidhi". The **ninth paṭala** speaks of yearly ceremony. The **tenth paṭala** discusses whether the Vīraśaivas should observe "Āśauca" (Śūtaka). It is said here that the Vīraśaivas who are householders have "Āśaucaniyama". Brahmacārin, Sanyāsin, etc., who do not have any association with "saṁsāra" do not have "Āśauca". Even the Gṛhasthas should not observe "Āśauca" as far as their Iṣṭaliṅgapūjā is concerned.

(6) Vīrāgama

Vīrāgama-Uttarabhāga has been published in two editions: For the facility of reference, they are noted here as A-edition and B-edition. ***A-edition*** is that which is edited by Dr. Ja. Ca. Ni. and published by Śrī Jagadguru Pañcācārya Sevā Sangha, Gadag-Beṭageri, in 1992. ***B-edition*** is that which is edited by Dr. H. P. Malledevaru and published by Oriental Research Institute, Mysore, in 1988. There are some similarities and some differences between the two editions. They are noted below:

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A-edition : Ed. by Dr. Ja. Ca. Ni.		*B-edition Ed. by Dr. H.P.M. Devaru*	
1. Printed with two Kannaḍa commentaries: (i) by Vīraguru Liṅgārādhya and (ii) by Kāśīkhaṇḍa Cannavīra Devaru		1. No commentary	
2. Paṭalas and Number of stanzas:		2. Paṭalas and Number of stanzas:	
1. Śaivapaṭala	783	1. This paṭala does not exist	
2. Dīkṣādravyapaṭala	605	2. This is the 4th paṭala	600
3. Tattvasvarūpapaṭala	176	3. This is the 1st paṭala	180
4. Vīramāheśvarasvarūpapaṭala	224	4. This is the 2nd paṭala	221
5. Viraśaiva dīkṣākālanirṇayapaṭala	270	5. This is the 3rd paṭala	271
6. Prasādasvarūpapaṭala	514	6. This paṭala does not exist	
7. Pādodakaprasādavarṇanapaṭala	608	7. This paṭala does not exist	
Total Ślokas	3180	Total Ślokas	1272

Note : B-edition is only the volume - I. The paṭalas found in the A-edition may be available in Volume-II, which is yet to be published. In the paṭalas which are common to both the editions, there is difference in the number of ślokas. There are no differences in contents.

1) Śaivapaṭala of A-edition : Śaivabhedas are first given. Śaivas mentioned are: (i) Śuddhaśaiva, (ii) Kriyāśaiva, (iii) Rūpaśaiva, (iv) Miśraśaiva, (v) Mārgaśaiva, (iv) Mārdavaśaiva, (vii) Tāntryaśaiva, (viii) Unmattaśaiva, (ix) Ādiśaiva, (x) Guṇaśaiva, (xi) Bimbaśaiva, (xii) Bhaktiśaiva, (xiii) Karmaśaiva, (xiv) Kriyāśaiva, (xv) Maṭhaśaiva, (xvi) Atīrthaśaiva, (xvii) Lākṣaśaiva, (xviii) Vrataśaiva, (xix) Pākakriyāśaiva, (xx) Anukūlaśaiva, (xxi) Pratikūlaśaiva, (xxii) Karaśaiva, (xxiii) Vibhūtiśaiva, (xxiv) Dīkṣāśaiva, (xxv) Mantraśaiva, (xxvi) Ācāraśaiva, (xxvii) Jātiśaiva,

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(xxviii) Kriyopādhiśaiva, (xxix) Bhogaśaiva and (xxx) Mahātmaśaiva. Vīraśaiva is said to be 'Śaivarāja'. Other matters: Pretaliṅgārcaṇanindā, Unmattaśaivanindā, Svaraśaivanindā, Guṇaśaivanindā, Bhaktiśaivapraśaṁsā, Śiṁśumāra's Kāyakakrānti, Maṭhaśaivapraśaṁsā, Śiṁśumāra-Śāntayogīśvaragaṇādhipasaṁvāda, Vīraśaiva Āhnika, Diṇḍimāragurupraśaṁsā, Bhūrudrapraśaṁśā, Bhūrudrātithya, Māheśvarātithya, Bhūrudradāsoha, Śiṁśumāra-Vīrūpākṣa-Diṇḍimāra-Viḍambaka-Meghanāda-Svarādhīśa-Kamalāśṛ-puraskāra. Then comes the account of Śrī Reṇuka's visit to king Śatānanda of Māhiṣmatī, Śrī Reṇuka's pādapūjā rendered by Śatānanda, Śatānanda's daily Dāsohasevā, dialogue between Śatānanda and Śrī Reṇuka. The story of Vṛtra's attack on Śatānandayogin is given. The elephants, horses, chariots and infantry of Vṛtra were destroyed by "Niḥśvāsavāyu" of Śatānandayogin. Then follow Nindā of Lakṣaśaiva and Vrataśaiva, praise of Pākakriyāśaiva; description of the Bhūrudrasangha, Bhaktasaṅgha, Dāsohadharma, praise of Strīpuruṣa-sahajīvana, etc. This paṭala ends with an account of Ṣaṭsthalas, Bhūrudrapraśaṁsā and Vīramāheśvarapraśaṁsā.

2) Dīkṣādravyapaṭala : pāṭala-2 in A-edition and paṭala-4 of B-edition : This begins with an account of the materials required for the Dīkṣā. The appropriate time for the Dīkṣā of the Vīramāheśvaras is Kārtika, Mṛgaśirā, Māgha or Phālguṇa. Various flowers with fragrance, flowers that are soft, various kinds of sprouts, cloths of various colours and various materials of worship are required. After Vīramāheśvarapraśaṁsā, details about Pañcakalaśasthāpanā are given. The Pañcakalaśasthāpanā is symbolic of the Pañcabrahmans, Sadyojāta, etc. Śiva who is of the nature of all Āgamas should be invited into the Īśānakalaśa and the four Ārādhyas, viz., Reṇuka, Dāruka, Ghaṇṭākarṇa and Gajakarṇa should be invited into the rest of the Kalaśas. [**B-edition:** these details are not found. It is said here that the scions of the families of Reṇuka, etc., should

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be invited and worshipped in those five Kalaśas-4.72-78]. Next comes the description and the worship of Śrī Reṇuka. An account of Ohileśvara is given here. The efficacy of 'Śivakavaca' (Vīrāgamakavaca) is described. After other details the story of Mātaṅga is given. The most important part of the story is the narration of the Śivadīkṣā and Upadeśa of Mātaṅga done by Śrī Reṇuka. Then come details of the Dīkṣā of Śivaśarman, the son of Satyendra and Suśīlā, given by Śrī Reṇuka.

3) Tattvasvarūpavarṇana paṭala: paṭala-3 in A-edition and paṭala-1 in B-edition : This paṭala begins with a request by Gaurī seeking to know from Śiva about Vīramāheśvarācāra. Śiva introduces the subject as told by Śrī Reṇuka and says how the thirty-six principles (Śiva to Bhūmi) evolved. The king of principles is the Śivatattva. Rudratattva evolved from the Śivatattva. From that Rudratattva, Avidyā-Ahaṇkāra-Manas evolved and got Aṇus (atoms). Five Āṇavas, viz, Siddhāṇava, Tyājyamānāṇava, Mūlāṇava, Guṇāṇava and Yogāṇava, are told. The notion of Anātmatva in the Ātman is Siddhāṇava; the notion of Ātmatva in the Anātma is said to be Tyājyamānāṇava; the notion of Ātmavattā in the Jīva is called Mūlāṇava; the notion of Ātmatva in the Avidyā is Guṇāṇava; the awakening of the Avidyā māyāmala is termed as Yogāṇava. Thinking that Jīva is 'jaḍa' Śrī Reṇuka bore the Iṣṭaliṅga on his body through Bhakti. In the same way all the Vīramāheśvaras bore the Iṣṭaliṅga on their bodies. Here the greatness of the Liṅgatattva is depicted. Śivādvaita is taught. Advaita, Sāṅkhya, Yoga, Tārkika, Vaiṣṇava and other systems of philosophy are criticised. Maṇibhadra's story is told.

4) Vīramāheśvarasvarūpavarṇana paṭala: paṭala-4 in A-edition and paṭala-2 in B-edition : This paṭala begins with a question by Pārvatī asking about the greatness of the Vīramāheśvaras. According to Paraśiva, Vīramāheśvaras are 'Pūjyas' even for the gods. In order to bring out the

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superiority of Śiva, the Itihāsa of Dharmagupta is told. Then come Jaṅgamavarṇana and Vīramāheśvarastuti. In response to the question about Śrī Reṇuka, Paraśiva describes Śri Reṇuka's Itihāsa. Śrī Reṇuka comes to Maṇibhadra. Maṇibhadra asks Śrī Reṇuka as to who was the greatest sage in the world. Srī Reṇuka replies saying that Vīramāheśvaras are the best sages. Then he gives instructions to Maṇibhadra. He takes up the topic of Vedas and opines that Śatarudrīya consisting in Namaka-Camaka, has the superiority. This is followed by the story of Maṇibhadra-Damayantī and the extollation of the greatness of the Ṣaḍakṣaramantra.

5) Vīraśaivadīkṣākālanirṇaya paṭala: paṭala-5 in A-edition and paṭala-3 in B-edition : Maṇibhadra tells about the 'ascertainment of the suitable time of Dīkṣā' (dīkṣākālanirṇaya) in the presence of Śrī Reṇuka. In connection of Dīksākālaśuddhi (auspiciousness of the Dīkṣākāla), Lagnaśuddhi, calculation of the 'Balābala' of the Nakṣatra, Vāraśuddhi, Tithiśuddhi, Yogaśuddhi, Karaṇa-śuddhi, etc., are discussed. These are the astrological matters presented here. In order to highlight the importance and necessity of the Dīkṣākālanirṇaya, the story of Śrīpati, a resident of Vedādri, is told. The greatness of the 'Pūjāvaibhava' of Śrīpati is described.

6) Vīramāheśvaraprasādamahimā paṭala : paṭala-6 in A-edition : Saying that Śrī Reṇuka, etc., have taught this, it is said that the Prasāda of Anādivīraśaiva is worshipped by Brahman; it is said to be apt to please Śiva. Pramathas are said to aspire for partaking the Prasāda of the Guru. In this context, it is described that Sānanda Gaṇādhīśa partook Liṅgaprasāda as Śuddhaprasāda. In order to highlight the greatness of Guruprasāda, the story of Viḍambaka of Puṇyavatī town is told. That is taught here by Śrī Reṇuka. Viḍambaka's enemy Vyāghrāsura opposed Prasāda and met with destruction. Similarly the stories of the couple Viḍambaka-Śīlā and King Dharmagupta

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are told. [This paṭala enumerates 28 Śaivāgamas from Kāmika to Vātula — 6.468-471. Their contents are told briefly — 6.472-485].

7) Pādodakaprasādavarṇanapaṭala: Paṭala - 7 in B edition: First comes a detailed account of the greatness of Pādodaka. Then there is a description of the Badarikā-kṣetra. Here the story of Siṁhanāda Gaṇādhipa is given. Siṁhanāda realised the greatness of Jaṅgamatīrtha (Pādodaka) and fought against those who opposed it. Due to the efficacy of Siṁhanāda's Pādatīrtha, the feminine life of Nārada came to an end. A description of Meghanāda comes here. Then it is the Vīramāheśvaras that practise the Path of 'Ekottaraśatasthānas' (Sthalas) within the fold of Ṣaṭsthalas. It is declared here that there is no Yoga (Brahmaikatvasiddhi) without the practice of Ṣaṭsthalas.

The above account in brief of the contents of Vī. Ā., reveals that no topic is consistently and systematically presented in any of its paṭalas. The available 'pāṭha' also is full of errors, grammatical and topical. Many ślokas of Vī. Ā. are quoted in the Vacanas saying that they are form Vī. Ā. But none of those can be traced in the present editions of the Vī. Ā. Hence, this Āgama seems to be available in a corrupt later version.

(7) Suprabhedāgama

Among the available Uttarabhāgas of the Saivāgamas, those of Suprabhedāgama, Svāyaṁbhuvāgama and Vīrāgama and an Upāgama called Pāśupatāgama give some account of the Vīraśaiva Ācāryas and their Pīṭhas, Upācāryas, Pañcamas and their branches. Further they contain some details about the Kāyakas (professions to earn livelihood with religious dedication) of makers and vendors of Vibhūti, Liṅga, caskets and Śivasūtras. Śaivabheda and fourfold Vīrasaiva are explained. We have already seen how the Itihāsas of Śrī Renuka, Vīraśaiva kings, Gaṇeśvaras, Śatānanda, Ohila, Mātaṅga, Satyendra - Suśilā and their

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son Śivaśarman, Dharmagupta, Maṇibhadra, Viḍambaka - Śīlā, Siṁhanāda, Meghanāda, etc., have been narrated in the Vī.Ā. Supra.Ā. was first published in Vīraśaiva Sadācāra Saṅgraha in 1905 through Vārada Mallappa Granthamālā, Sholapur. Then in 1960, Vidvān M.G. Nañjuṇḍārādhya (Mysore) and in 1964, Vidvān Pagaḍadinni Basavarāja Śāstrin (Hubli) published it again. In all these editions, Supra.Ā. contains the first five Prakaraṇas and some portions of the seventh and eighth Prakaraṇas.

First Prakaraṇa: Here details about the Vīraśaiva Pañcācāryas are given. They arose from different Liṅgas (hence are called Liṅgodbhavas) under different names at the beginning of each Yuga, established Pīṭhas at different places and started different Gotras, Sūtras, Varṇas, Pravaras, etc. Before descending to the earth, they arose from the five faces of Śiva called Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna (well known as Pañcabrahmans).

Second Prakaraṇa : In this chapter, the names of the Upasūtras of the five sūtras called Paḍviḍi, Vṛṣṭi, Lambana, Muktāguccha and Pañcavarṇa are given. They are:

i) **Upasūtras** of the **Paḍviḍisūtra :** Paccakanthā, Ṣaḍaṅgī, Suragī, Mahiṣī, Digambara, Veṇī, Bhitti, Moraṭa, Naṭi, Śauri, Suttūra — 12.

ii) **Upasūtras** of the **Vṛṣṭisūtra :** Kārbonna, Svarṇakanthā, Siṅgi, Masaṇi, Kuṭhāra, Bhetri, Kaṭhāra, Cāmari, Kavāṭa, Kukṣakanthā, Jvalatkanthā and Śṛṅgi — 12.

iii) **Upasūtras** of the **Lambanasūtra:** Tripuṭī, Rajjukanthā, Bhaskī, Kārpāsa, Raupya, Kaupī, Candraguṇḍa, Mṛtkanthā, Alaka, Vasana, Muṇḍi, Khaḍgi — 12.

iv) **Upasūtras** of the **Muktāgucchasūtra:** Goṇikanthā, Danti, Jaṭhara, Trigaṇa, Kośakanthā, Lalāṭa, Vyāghrakantha, Locana, Bhaginī, Jālakanthā, Naṭina and Bodaḍi — 12.

v) **Upasūtras** of the **Pañcavarṇasūtra :** Kambāli, Vṛṣabha, Gocara, Rajjukanthā, Pañcamukha, Vīṭa, Daśamukha, Gagana, Musaḍī, Laguḍī, Śithilī and Paśupati — 12.

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Third Prakaraṇa : Here two kinds of Gurus are referred to : Gauṇaguru and Mukhyaguru. The Pañcācāryas who are born from the five faces of Śiva are Mukhyagurus. They are independent. They get the Liṅgadhāraṇa done. They are powerful enough to punish and favour. The Gurus who belong to the upasūtras belonging to their Mahāsūtras and perform the religious duties on the direction of the Mahācāryas, are the Gauṇagurus.

Fourth Prakaraṇa : Those who belong to those Upasūtras are fivefold as Maṭhārya (Maṭhastha), Gaṇārya (Ganācārin), Sthāvarārya, Maṭhapatti and Gaṇakumara (Mālārya). They assist the Mahācāryas in their social as well as religious activities. These people are called Grāmācāryas. Among these Maṭhasthas alone have 'Gauṇagurutva'. The other four only assist in the activities of Maṭhasthas.

Fifth Prakaraṇa : It is narrated here that Pañcamukha Gaṇeśvara was born from the Īśānamukha of Śiva. Those that are born from the five faces of the Pañcamukha are called the Pañcamas. From the Pūrvamukha onwards the five Pañcamas called Makhāri, Kālāri, Purāri, Smarāri and Vedāri arose respectively. The Pañcācāryas, Śrī Reṇuka, etc., who are born from the five Mukhas of Śiva, viz., Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna, gave Dīkṣā to the five Pañcamas and taught them Prasāda-pañcākṣarī, Māyāpañcākṣarī, Sūkṣmapañcākṣarī, Sthūla-pañcākṣarī and Mūlapañcākṣarī:

(1) ॐ हां हीं हूं हैं हौं नमः शिवाय —Prasādapañcākṣarī
(2) ॐ हां हीं हूं हैं नमः शिवाय — Māyāpañcākṣarī
(3) ॐ हां हीं हूं नमः शिवाय — Sūkṣmapañcākṣarī
(4) ॐ हां हीं नमः शिवाय — Sthūlapañcākṣarī
(5) ॐ हौं नमः शिवाय — Mūlapañcākṣarī

Makhāri, etc., are householders, Pañcācāryas are Naiṣṭhika Brahmacārins. The Gotra - sūtra of the Pañcamas

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are the same as those of their Gurus. From these five Pañcamas sixty Upapañcamas at the rate of twelve from each Pañcama arose. They are: from **Makhāri**: Śatāṅga, Pramukha, Śarkara, Vṛṣabha, Sahasrākṣa, Sadharma, Viṣama, Mocaka, Vṛkabhedin, Kuñjarāri, Śeṣa and Śikhivāha; from **Kālāri**: Ketarākṣa, Mṛgāri, Nākeśa, Ṛṣa, Śilāṅga, Śṛṅgaśīrṣa, Celāmbara, Kuhāsana, Śatabhuk, Bahujihva, Nāgadanta and Phaṇa; from **Purāri**: Agnibhuk, Karmakāri, Jābāla, Nirjara, Niḥśūla, Śaśāṅka, Lalāṭākṣa, Akṣara, Pāda, Vikaṭāṅga, Śilāda and Harinmukha; from **Smarāri**: Sahasraśīrṣa, Pītāṅga, Nagamālin, Niraśana, Yamadyuti, Saptāṅga, Latāṅga, Mṛtyunāgana, Natanu, Ghoṭavaktra, Nīrogin and Abhaya; from **Vedāri** : Paścāddṛṣti, Puṣṭāsya, Girivaktra, Gomukha, Suvarṇanakha, Padmāṅghri, Daśānana, Viṣānana, Ugradeha, Śatapada, Sahasraskandha and Trivadana.

Seventh Prakaraṇa : This Prakaraṇa expounds the Pañcayajñas and the Sandhyopāsanā of the Vīraśaivas and Śaivabheda. Human beings are classified into two categories as Viśuddha and Prākṛta. Those who have undergone the sacrament of Dīkṣā, belong to the category of Vīśuddha and those who have not undergone that sacrament, belong to the category of Prākṛta. Varṇāśrama arrangement is also of two kinds, one is created by Śiva and another is created by creator Brahman. The first one is Aprākṛta and the second one is Prākṛta. Prākṛta Varṇāśramas are told in the Smṛtis of Manu, etc. In the case of the Vīraśaivas, Varṇaśramas are Aprākṛta. They are not from actual practice. Among the Prākṛtas, Varṇas have "taratama-bhāva" (hierarchy). But among the Vīraśaivas there is equality on the ground of Śivadīkṣā. (Vide S.S., 10. 32-26).

i) Vīraśaiva Pañcayajñas : Dharma is fivefold as Tapas, Karman, Japa, Dhyāna and Jñāna. Exertion of the body for the sake of Śiva is **Tapas**, but not Kṛcchra (Prāyaścitta) or practice of the Vrata like Cāndrāyaṇa. **Karman** means

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Śivapūjā, but not external sacrifices involving violence. **Japa** consists in the repetition of the Pañcākṣaramantra with Oṁkāra or daily recitation of the Rudrādhyāya, etc., but not the study of the portion of Veda which teaches Karman. Dhyāna consists in the mental cherishing of the form of Śiva, but not meditation on Ātman. Jñāna is the learning of the contents of the Śaivāgamas but not of any Śāstra. These are Pañcayajñas of the Vīraśaivas. (Vide S.S., 9. 21-24).

ii) Sandhyāvandana of the Vīraśaivas : It is said here that the cherishing incessantly of the sun in the form of the Jñāna which shines inside, with full concentration, is the 'Sandhyāvandana':— अन्तः प्रकाशमानस्य संवित्सूर्यस्य सन्ततम्। मनसा यदुपस्थानं तत्सन्ध्यावन्दनं विदुः।। Beginning with Prāṇāyāma, Sandhyāvandana should be done. Sandhyāvandana or Sandhyopāsanā is nothing but Śivasandhyopāsana, because Śiva is the deity of the Sūryamaṇḍala and is himself the Sāvitrīdevatā:— मदीयसान्ध्यकोपास्तिः सन्ध्योपास्तिः प्रकीर्तिता। सवितुर्मण्डल-स्वामी सावित्रीदेवतास्म्यहम्।। (Kā.A., 3.55). Truth, forbearance, kindness, purity, modesty, penance, generosity, celebacy, contentment and open-mindedness — those who practise these ten virtues, will get all auspiciousness. Those who have undergone Śivadīkṣā should necessarily do Pañcayajñas, Sandhyāvandana and Śivapūjā. The ten ordinations of truth, etc., combined constitute a part of Śivapūjā itself.

iii) Śaivabhedhas: On the basis of differences in practices (ācārabheda), the Śaiva is fourfold as Sāmānya-śaiva, Miśrasaiva, Śuddhaśaiva and Vīraśaiva.

a) Sāmānyaśaiva: Śivapūja and Śivabhāvanā are the chief features of Sāmānyaśaiva. Even if there are no facilities for Śivapūjā, he has keen desire to have the 'darśana' of Śiva, and has been devoted to the signs of Śiva, such as Bhasmadhāraṇa, Rudrākṣadhāraṇa and the other devotees of Śiva.

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b) Miśraśaiva: This is called Miśraśaiva because the devotees of this category worship other deities along with Śiva. The deities they worship are : Śiva, Viṣṇu, Brahman, Ṣaṇmukha, Gaṇapati, Sūrya and Devī (Pārvatī).

c) Śuddhaśaiva: To a Śuddhaśaiva, Śiva who is of the nature of 'Sat', 'Cit' and 'Ānanda', is important. All other deities are deemed by him as the devotees of Śiva. He worships the Liṅga granted by the Guru by placing it on his palm (kara-sthalapūjā). If per chance the Linga is lost, he can approach the guru and get a new one for his daily worship. If, again, there is any impediment or break in the 'Pūjā', he should do 'Japa' of the Mūlamantra and undergo some atonement (Prāyaścitta).

d) Vīraśaiva: In Vīraśaivism, the Śivapūjā is simple and practices are quite simple. Effort is less and result is more. Mukti which is three births later for others, is attainable in one birth only for the Vīraśaivas. Śiva's statement that—'O Maheśvari, Mukti for the Vīraśaivas is in one birth only', gives assurance to that end.

e) Vīraśaiva-śabdanirvacana : The derivation of the word 'Vīraśaiva' is given here. 'Vī' stands for 'vidyā', i.e., knowledge, abtained from the Veda and Upaniṣads. 'Ra' stands for 'ramate', i.e., takes delight (in it). Thus Vīraśaiva means that Śaiva who takes delight in the knowledge of the Veda and Upaniṣads (i.e., brahmaikatvajñāna)— Vide S.S., 5.18— Compare with S.S., 5.15,16 and 18). Vīraśaiva is defined here: यो हस्तपीठे निजमिष्टलिङ्गं विन्यस्य तल्लीनमनःप्रचारः। बाह्यक्रियासङ्कुलनिस्पृहात्मा सम्पूजयत्यङ्ग स वीरशैवः।।

"He who places his Iṣtaliṅga on the palm with his mind fully concentrating on it and worships it with his mind totally withdrawn from all external actions, is the Vīraśaiva".

(f) The necessity of Iṣṭaliṅgadhāraṇa:

गवां सर्पिः शरीरस्थं न करोत्यात्मपोषणम्।
निःसृतं कर्मचरितं पुनस्तासां च भेषजम्।।

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एवमन्तः शरीरस्थः सर्पिवत्परमेश्वरः।
विना चोपासनां देवो न करोति हितं नृणाम्।।

When there is a wound on the body of a cow, a veternary doctor gives a medicine and says that it should be applied to the wound mixing it with ghee. If the owner of the cow applies it without ghee thinking that 'it is a milchcow; its udder is full of milk; there is ghee in the milk itself; hence, let only the medicine be applied', the wound will not be cured. For that purpose the cow should be milked first. Then the milk should be heated, made into curds, which should in turn be churned to get butter. The butter should be heated and made into ghee. Then the medicine must be mixed with ghee and applied to the wound. Then only the wound would be cured. In the same way there is no doubt 'Śivakalā' is in the body of a human being. But in order to cure the disease in the form of transmigration (bhavaroga), it is necessary that the 'Śivakalā' in the disciple should be drawn and infused into the medicine in the form of Īṣṭaliṅga by the Guru. Then the disciple should do the 'ārādhānā' of the Liṅga on the direction of the Śrī Guru and then should become cured of the 'Bhavaroga'. This is the necessity of Iṣṭaliṅgadhāraṇa.

g) The secret of Iṣṭaliṅga – Prāṇaliṅga Pūjā:

The devotee should do the worship of the internal Liṅga called Prāṇaliṅga besides doing the worship of the external Iṣṭaliṅga. While doing 'Japa', the devotee should harmonise mentally the counting of the Rudrākṣas with the syllables of the Mantra. The Rudrākṣas stand for the Iṣṭaliṅga and the Mantrākṣaras stand for the Prāṇaliṅga:

इष्टलिङ्गं प्राणलिङ्गमेकीकृत्य समर्चयेत्।
मणिमालां मन्त्रमालाम् एकीकृत्य जपेत् सदा।
मातृका प्राणलिङ्गस्य मणिमालेष्टरूपिणी।।

The worshipping of the Prāṇaliṅga through the worship of the Iṣṭaliṅga is the 'samyakpūjā' (proper or right worship).

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He who does such a Pūjā is the Vīraśaiva. The Prāṇa-liṅgapūjā is on the following lines :

वत्स लिङ्गार्चनं नित्यं त्रिकालं कुरु भक्तितः।
पूजाद्रव्याणि संशोध्य शुचिस्तद्गतमानसः।।

स्नानं सुचित्तसलिलेन हि पूर्णभावं वस्त्रं त्रिशक्तिगुणसंयुतयज्ञसूत्रम्।
विद्या सुगन्धमिव भूतदयाक्षतांश्च शब्दादिपुष्पचयमर्पय नित्यमङ्ग।।

The 'Upacāras' (materials for Pūjā) in the internal Prāṇaliṅgapūjā are: Pure mind is water (for ablution), conception of absoluteness is the cloth, the Yajñopavīta is that which is made up of the three strands in the form of three Śaktis, viz., Icchāśakti, Jñānaśakti and Kriyāśakti, the knowledge is the sandal paste, the five senses are the lamp,['Indriyavāsanā' is the oil], the objects of senses are the flowers and bilva leaf, the offering of sukha-duḥkha is the Naivedya; the three guṇas, sattva, etc., constitute the Tāmbūla, offering of one's life-breath is the Namaskāra, peace is Puṣpāñjali, the fusion of the Aṅga (Jīva) in the Liṅga (Paramātman) is the Visarjana (removal of nirmālya).

(8) Svāyambhuvāgama:

The text of Svāyambhuvāgama has been given as an 'Anubandha' in the **Śivāgamasaurabha** edited by Vidwan M.G. Nañjuṇḍārādhya. The following summary is based on that edition. Only three paṭalas, i.e., 8th , 9th and 10th are available. (Vide Sūkṣ Ā., kri. pa., 6.23-25 and S.S., 12.16-20 for comparison).

The eighth paṭala gives an account of the Pañca-makulotpatti. A story is told here: In Vidarbha there lived a royal couple called Vīragandharva and Suvakṣādevī which had a daughter called Balidevī. Vīragandharva was defeated and kept a prisoner by Gomukhāsura. Balidevī escaped to 'Lalitāraṇya' and performed penance to please Parameśvara. Īśvara became pleased. He sent a Gaṇeśvara called Pañcavaktra to the world of mortals to fulfil the

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desire of Balidevī. When the Gaṇeśvara appeared before her, Balidevī told him about the onslaught of Gomukhāsura and requested him to rescue her father. Accordingly the Gaṇeśvara killed Gomukhāsura and got Vīragandharva released from prison along with Suvakṣādevī and the two ministers. Then Balidevī was married to the Gaṇeśvara. The rule of the kingdom was also rested with the Gaṇeśvara. Balidevī gave brith to five sons. In order to do Śivadīkṣā and give Upadeśa to them, Īśvara sent the five Ganādhīśvaras, who were none other than the Pañcācāryas. They gave Dīkṣā to the five sons of Pañcavaktra and Balidevī and taught them the essentials of Aṣṭāvaraṇa, Pañcācāra and Ṣaṭsthala. Those five sons were the Pañcamas who were the original predecessors of the Vīraśaivas. (Vide Supra. Ā., 5th Prakaraṇa for a different version about the origin of the Pañcamas.)

The ninth paṭala speaks of the **Pañca Ārādhyas** (Pañcācāryas). The order of their 'avatāra' has been given thus: Ganṭākarṇa (Śaṅkhukarṇa), Gajakarṇa (Dhenukarṇa), Renuka, Dāruka and Viśvakarṇa. (Details will be given in the brief account of the history of the Pañcapīṭhas).

The tenth paṭala highlights the practice of Pañcakalaśasthāpanā as symbols of Pañca Ārādhyas. It should be noted here that the Pañcakalaśasthāpanā has been representing the Pañcabrahmans (Sadyojata, etc.,) and Pañca Ārādhyas (Pañcācāryas). The order of the Kalaśas and the account as to the Ācārya (Ārādhya) representing the Kalaśas have been at variance from other sources.

(9) Pāśupatāgama

This Āgama is also edited and published in the ***Śivāgamasaurabha*** by Vidwan M.G. Nañjuṇḍārādhya. It has only two paṭalas. Along with this portion another portion called 81st Adhyāya is also included — श्रीमन्महापाशुपत-वीरशैवागमे एकाशीतिरध्याय:... । On the basis of this text, the following summary of contents is given:

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The first paṭala speaks of the special features of seven Śaivas (Saptaśaiva)— Anādiśaiva, Ādiśaiva, Mahāśaiva, Anuśaiva, Anantaraśaiva, Pravaraśaiva and Vīraśaiva. Under the Vīraśaiva four catagories called Vīraśaiva, Śuddha Vīraśaiva, Viśeṣavīraśaiva and Nirābhārivīraśaiva are told.

The second paṭala proposes to give an account of the Pañcācāryas. But before that an account of the Āgamas is given. Accepting twenty-eight Śaivāgamas, this paṭala says that the eighteen Āgamas are Sāttvika and the rest of the ten Āgamas are Tāmasa. The list given here is as follows:

Sāttvika Agamas : Kāmika, Yogaja, Cintita (Acintya), Kiraṇa, Ajita, Sūkṣma, Sahasra, Aṁśumān, Suprabheda, Vijaya, Niḥśvāsa, Svāyambhuva, Pārameśvara, Kāraṇa, Vīra, Bhīma, Makuṭa and Vātula.

Tāmasa Āgamas : Garuḍa, Dakṣiṇa, Bhūta, Bauddha, Jina, Bhairava, Pāśa, Paśu, Pati and Asura.

It is said that the eighteen Sāttvika Āgamas were taught by Parameśvara to the Pañcācāryas. [It should be noted here that the ten Āgamas listed as Tāmasa do not come in the list of the twenty-eight Śaivāgamas. Those ten are: Anala, Raurava, Vimala, Candrajñāna, Bimba, Prodgīta, Lalita, Siddha, Śarvokta and Santāna. All the twenty-eight Śaivāgamas form the Siddhānta. All of them are acceptable to the Vīraśaivas. Candra J. Ā. Uttarabhāga gives details about the Aṣṭāvaraṇa and Pañcācāra. In the list of the eighteen Āgamas called Sāttvika, Bhīmāgama occupies the place of Dīptāgama]

Some questions come here; they are asked by Devī: 'Where did Vedas originate? How Āgamas came into existence? Can human beings get released from the path of Vedic Karmamarga? Why should we take to Āgamas leaving out the Vedas?'

These questions are answered by Śiva: Listen, I shall tell you the path of quick liberation. Vedas are recited through the nose. This is indicated by the statement— यस्य

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निःश्वसितं वेदाः। It means that the Vedas are like the life-breath of Paraśiva. The twenty-eight Śaivāgamas are, on the other hand, born from his mouth. In Vedas, Mukti is told on the basis of the superiority of eligible persons. But in the Śaivāgamas, there is no such discrimination. In them, the easy path of attainig Mukti is told.

Then come some details about the 'avatāra' of the Pañcācāryas. The 'avatāras' have been in the order of Marulārādhya, Ekorāmārādhya, Revaṇārādhya, Paṇḍitārādhya and Viśvārādhya. In the same order their names in Kṛtayuga, Tretāyuga and Dvāparayuga are given. In the same order their Gotra, Sūtra, Pravara, Varṇa, Daṇḍa, the metal of Kamaṇḍalu, etc., are mentioned.

Then there is this question: In giving Liṅgadīkṣā, who will take the responsiblity of giving them instruction and protection? Are the heads of the Pañcapīṭhas authority to get prāyaścitta, injunctions for the auspicious and inauspicious practices, etc., done?

The answer is : The heads of the Pañcapīṭhas are the authority to perform Śivadīkṣā, to give instructions and to extend protection to them. That is why they are called 'Sābhārins' (those with social and religious responsiblities). The Nirābhārins do not have those responsibilities.

Finally the Pañcakalaśasthāpanāvidhi and the Paṭṭābhiṣekavidhi are explained.

(10) Vātulaśuddhāgama

Vātulaśuddhāgama is one of the twelve Upāgamas of Vātulāgama, a Rudrabhedāgama. It contains many secrets. It is divided into ten paṭalas called Tattvabheda, Varṇabheda, Cakrabheda, Vargabheda, Mantrabheda, Praṇavabheda, Brahmabheda, Aṅgabheda, Mantrajāta and Mantrakīla.

(i) Tattvabhedapaṭala : Tattvas are threefold as Śiva, Sadāśiva and Maheśa. Śiva is 'Niṣkala', Sadāśiva is 'Sakalaniṣkala' and Maheśa is 'Sakala'. When Śiva desired

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to create the world, his Śakti (Vimarśāśakti) gave rise to Parāśakti, from Parāśakti Ādiśakti was born; from Ādiśakti Icchāśakti arose; from Icchāśakti Jñānaśakti arose; and from Jñānaśakti Kriyāśakti arose. From these five Śaktis the five Sādākhyas called Śivasādākhya, Amūrtasādākhya, Mūrtasādākhya, Kartṛsādākhya and Karmasādākhya arose respectively. Parāśakti is Śāntyatītakalā, Ādiśakti is Śāntikalā, Icchāśakti is Vidyākalā, Jñānaśakti is Pratiṣṭhākalā and Kriyāśakti is Nivṛttikalā. From Karmasādākhya, the twenty-five 'Mūrtis' such as Somadhārin, etc., and Rudra arose. Rudra created the world consisting of Brahman, Viṣṇu, Candra, etc.

(ii) Varṇabhedapaṭala : Here Varṇas and their inception are told. Varṇas (Akṣaras) are fifty-one from 'अ' to 'क्ष'. They are of two kinds as Svaras (Vowels) and Vyañjanas (Consonants). To start with 'Bindu' arose from Paraśivatattva which was supreme and subtle. Nāda arose from Bindu, Śakti arose from Nāda, Śabda (sound) arose from Śakti and Vikalās arose from Śabda. From the Vikalās the expressive Mantra arose. Still Mantra is different from those. Parāśakti was Bindu, Ādiśakti was Nāda, Icchāśakti was Śakti, Jñānaśakti was Śabda and Kriyaśakti was what was born from 'Vāk'; the sixteen Svaras were Kalās; among those Svaras अ, इ, उ, ऋ, ऌ, ए, ओ (7) are Prakṛtisvaras (original) and आ, ई, ऊ, ॠ, ॡ, ऐ, औ, अं, अः (9) are Vikṛtisvaras (modifications). The thirty-five Varṇas from ककार to क्षकार are Varṇas (syllables). These thirty-five consonants from क् to क्ष् are **Vikalās**. The six among the Svaras, viz., अ, इ, उ, ए, ओ, and अं and the twelve among the consonants, viz., क्, च्, ग्, च्, ज्, च्, ट्, ड्, त्, द्, प्, ब्, ष् and क्ष् are masculine; the five Svaras, viz., आ, ई, ऊ, ऐ, औ and the twelve consonants, viz., ख्, घ्, छ्, झ्, ठ्, ढ्, थ्, ध्, फ्, भ्, श्, and स्, are feminine; the four Svaras, viz., ऋ ॠ, ऌ, ॡ, and the eleven consonants, viz., ङ्, ञ्, ण्, न्, म्, य्, र्, ल्, व्, ह्, and ळ्, are neuter. Again अ, आ, इ (3) are the seeds of **Ākāśatattva**; ई, उ,

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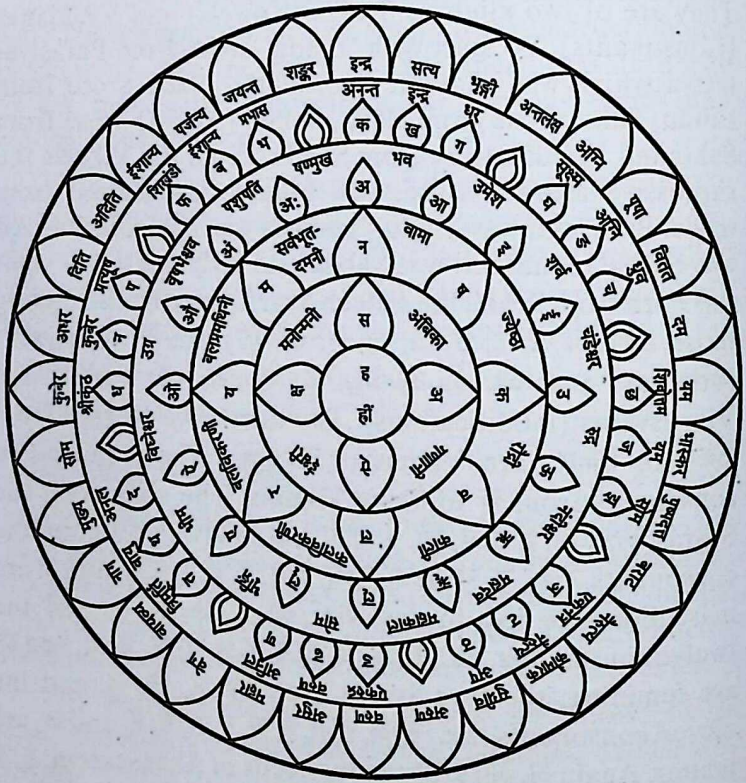
ऊ (3), the seeds of **Vāyutattva**; ऋ, ॠ, ऌ, (3) the seeds of **Agnitattva**; ॡ, ए, ऐ (3) the seeds of **Āptattva**; ओ, औ, अं (3), the seeds of **Bhūmitattva**. They are again of three kinds as Hrasva (short), Dīrgha (long) and Pluta (prolated). Devatās of the Akṣaras from अ to क्ष् are told. The fruits of Varṇas and their pronunciation are also told.

(iii) Cakrabhedapaṭala: For the clear understanding of the mantras 'Cakrarūpa' (Circular diagram) is told. That 'Cakra' has all the deities; it has all the 'Varṇas'. It is actually of the form of Śivajñāna. The 'uddhāra' (drawing) of this 'Cakra' should be made in sacred places like temples.



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On a pure piece of land, a pit has to be dug. Its depth should be upto the navel level. A bower has to be constructed around it. The pit should be filled with dust. The Deśika (Guru) who remains with self-restraint and with milk as his food, should take bath and draw the Cakra (do Cakroddhāra) there. It should be duly preceded by 'Sakalīkaraṇa', 'Puṇyāhavācana', etc. The 'Cakra' should be drawn with a metal piece or a hatchet. A twelve inch square mental plate is required for that. In that plate, at the centre, (as shown in the diagram, p.88), the name of four Śaktis, viz., Ambikā, Gaṇānī, Īśvarī and Manonmanī should be written in four petals. Then the eight Śaktis, viz., Vāmā, Jyeṣṭhā, Raudrī, Kālī, Kalavikaraṇī, Balavikaraṇī, Balapramathinī and Sarvabhūtadamanī, should be worshipped in the first circle (āvaraṇa). Similarly the eight 'mūrtis', viz., Śarva, Paśupati, Ugra, Rudra, Bhava, Īśāna, Mahādeva and Bhīma and the eight Gaṇeśvaras, viz., Umācaṇḍeśvara, Nandikeśvara, Mahākāla, Bhṛṅgin, Bhṛṅgiriṭi, Gaṇeśvara, Vṛṣabheśvara and Ṣaṇmukha should be worshipped in the sixteen petals of the second 'āvaraṇa'. In the twenty four petals of the third 'āvaraṇa', the eight Vidyeśvaras (Ananta, Sūkṣma, Śivottama, Ekanetra, Ekarudra, Trimūrti, Śrīkaṇṭha and Śikhaṇḍi), the eight Lokapālas (Indra, Agni, Yama, Nirṛti, Varuṇa, Vāyu, Kubera and Īśāna) and the eight Vasus (Dhara, Dhruva, Soma, Āpa, Anila, Anala, Pratyūṣa and Prabhāsa) should be worshipped. In the third circle, in the outer three lines, Agni, Sūrya and Candra (three Maṇḍalas) should be worshipped. In the bud-like petals the Vāstu deities should be worshipped. Devatānyāsa of the lords of the quarters should be done in their respective names.

Varṇanyāsa: In the centre of the 'Karṇikā' the 'Nyāsa' of the Śivabījā should be made. Similarly the 'Nyāsa' of Bindu, Ātmabīja, Nāda, Vidyābīja should be made respectively in the east, south, west and north. In its external petals 'Varṇavinyāsa' should be made. This is the secret of 'Cakra'. It is difficult to understand. This 'Cakra' should be worshipped everyday.

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Cakradhāraṇaphala: It is said here:

भूर्जपत्रे लिखेच्चक्रं गुलिकां कारयेद्बुधः।
शिरसा धारयित्वा तु सर्वकामार्थसिद्धिदम्।।

आयुरारोग्यमैश्वर्यं पुत्रपौत्रादिवर्धनम्।
सर्वरक्षाकरं चैव सर्वव्याधिविदारणम्।।

सर्वदुःखप्रशमनं सर्वक्षुद्रनिवारणम्।
भूतप्रेतपिशाचाश्च वेतालब्रह्मराक्षसाः।।

The 'Cakra' should be drawn on a Bhūrja leaf (birch leaf). Getting it drawn on thin copper plate, it should be worn in an amulet form on the head. Then all the desires are fulfilled. It gives long life and prosperity and it extends all protection and removes all diseases. It eradicates all sorrow (Tāpatraya—Ādhyātmika, Ādhibhautika and Ādhidaivika) and all hardships. On seeing the person wearing that 'Cakra' (as an amulet), all evil spirits fly away in fear.

(iv) Vargabhedapaṭala: Varga is of three kinds as Sthiti, Sṛṣṭi and Saṁhāra. Sthiti is again threefold as Sāttvika, Rājasa and Tāmasa. Sthitivarga: स्, ष्, श्, व्, ल्, र्, य्, म्— these eight are Sāttvika; अ, आ, इ, ई, उ, ऊ, ऋ, ॠ, ऌ, ॡ, ए, ऐ, ओ, औ, अं, अः— these sixteen are Rājasa; and कादि-मान्त—these twenty-five consonants are Tāmasa. Sṛṣṭivarga: अकारादि-क्षकारान्तवर्णानां सृष्टिरूच्यते। This Srṣṭivarga is eightfold called after the names of the eight quarters. अ-अः— these sixteen are Aindravarga, कवर्ग is Yāmyavarga, टवर्ग is Nairtavarga, तवर्ग is Vahnivarga, चवर्ग is Vāruṇavarga, पवर्ग is Mārutavarga, य्-व्- are Kubera (soma) varga, श्-क्ष्-are Īśānavarga. Saṁhara-varga: 'क्षकारादि-अकारान्तं संहार इति चोच्यते''। This varga is five-fold named after the names of the five elements. क्ष्- य्- these are Pārthivavarga; म्- त्- Abvarga; ण्- च्- Vahnivarga; ङ्- क्- Vāyuvarga; अः - अ - Vyomavarga.

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(v) Mantrabhedapaṭala : Mantra is of the form of the deity. This world is of the form of Mantra. The mantras that emerged from Śiva's mouth are Parārdhakoṭi. The rites such as Karṣaṇa (i.e., tilling the site of a temple for Bhūparīkṣaṇa) are all called Mantras. There is no rite without a Mantra. The installation of the deity, sacrifices, etc., ablution, oblations, libations, atonement, initiation, etc., are done to the accompaniment of the mantras. Mantra is defined as:

मननं सर्वपक्षेषु त्राणं संसारसागरात्।
मननत्राणधर्मत्वान्मन्त्र इत्यभिधीयते।।८।।

The cherishing of Śiva under all circumstances and rescue from the ocean of transmigration are involved in it. Since the cherishing (manana) of god and the rescue (trāṇa) from saṁsāra are through it, it is called Mantra. Just as human beings come near when they are called by their real names, so Śiva does come near when he is called through the Mantra dedicated to him.

Prāsādamantra and the meaning of Prāsāda: Prāsāda is defined as:

प्राशब्दः स्याच्छिवो ज्ञेयः साशब्दः शक्तिरुच्यते।
तत्स्वरूपं तु दःशब्दस्त्रिवर्णमभिधीयते।।

'Prā' stands for Śiva, 'sā' refers to Śakti and 'daḥ' means Śiva-Śakti (Śaktiviśiṣṭa-Śiva). This is the meaning of the word with three syllables (प्रा-सा-दः). Prāsāda is of five kinds as Śuddhaprāsāda, Mūlaprāsāda, Tattvaprāsāda, Ādiprāsāda and Ātmaprāsāda. 'हकार' is *Śuddhaprāsāda*, 'ह्रौं' is *Mūlaprāsāda*, 'ह्रं' is *Tattvaprāsāda*, 'ह्रौं is *Ādiprasāda* and 'ह्रंस' is *Ātmaprāsāda*. All the five are 'Śivabīja', hence, they are Śivamantras. These belong to Sthiti.

Sadāśivamantras of Sṛṣṭimārga: It is said here:

सदाशिवस्य मन्त्रांश्च पञ्चब्रह्माङ्गमेव च।
सौम्यमन्त्रान् समस्तांश्च सृष्टिमार्गेण चोध्दरेत्।।

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Sadāśiva-mantras, Pañcabrahmantras and all the mild mantras should be cherished in the Sṛṣṭimārga. The Mantras are: हौं सः शिवाय नमः ।।१।। This is 'muktiprada'. हौं शिवाय नमः।।२।। This is 'sarvasiddhiprada'. हौं हं स सदाशिवाय नमः।।३।। This is 'sarvasampatprada'. हौं-हं-स्वं-मं-क्षं-तं-यं-मं ।।४।। This is "navākṣaramantra' which gives peace. हौं-स्वं-सं-ष्टं-मूं-ह्लूं-में-नं-मं-यं।।५।। This is 'daśākṣaramantra' which gives prosperity. Maheśamantras are to be taken here as belonging to Sṛṣṭi, Sthiti and Saṁhāra.

Maheśamantras : These are of three kinds as Sṛṣṭi, Sthiti and Laya mantras. हं-मं-रं-एं — these are Sṛṣṭimantras; हं-सं-क्षं-रं-यं-एं- these are Sthitimantras; and हं-क्षं-मं-रं-यं-एं — these are Saṁhāra(Laya)Mantras.

Śaktibījamantras : स्रां - स्रीं - स्रूं - स्रैं - स्रौं — these are Śaktibījas. ग्रिं is Gaurībīja. The Pañcapraṇavas told in the Pranavabhedapaṭala are *Mūrtibrahman*. Pañcaprāsāda-mantras are *Tattvabrahman*. ल - व - र - य - ह — these are Pāñcabhautikabījākṣaras; these are *Bhūtabrahman*. हं - हिं - हुं - हैं - हौं —these Bījākṣaras are *Piṇḍabrahman*.

ॐ हं सद्योजाताय नमः। ॐ हिं वामदेवाय नमः। ॐ हुं अघोराय नमः। ॐ हैं तत्पुरुषाय नमः। ॐ हों ईशानाय नमः।

If the Bījākṣaras are with 'repha', then the Mantras would be - ॐ ह्रं सद्योजाताय नमः, इत्यादि । Īśāna has four Kalās, Tatpuruṣa four, Aghora eight, Vāmadeva thirteen and Sadyojata eight; thus the total number of Kalās is thirty-eight; these are called *Kalābrahman*.

ह्रां - ह्रीं - ह्रूं - ह्रैं - ह्रौं - ह्रः — these are Tāntrika Śivāṅgas.

ह्रां - ह्रीं - ह्रूं - ह्रैं - ह्रौं - ह्रः — These are Vaidika Śivāṅgas.

(vi) Praṇavabhedapaṭala: Praṇava is 'sarvadevākhya' (meaning of deities) and 'sarvadevamaya' (consisting of all deities). It is of five kinds as Sākalya, Śāmbhava, Saukhya,

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Sāvaśya and Sāyujya. These five are born from the five faces of Śiva (Pañcabrahman—Sādyojāta, etc,). It has three Akṣaras अकार, उकार and मकार। अकार – is 'Dakṣiṇāmśa', उकार 'Vāmāmśa' and मकार 'Madhyadeśa'; हकार comes amidst them and is regarded as the cause of all. अकार is 'Brahman', उकार 'Viṣṇu', मकार 'Rudra'; ॐकार is 'Sadāśiva'. Nāda is 'Śivamaya'; it is consisting of five deities. The Śivayogins call ॐ as 'Ekākṣara-brahman'.

अ - उ - म - ह — these are born from the eastern face of Śiva and they constitute Sākalya praṅava; अ- उ- म- ह- ई — these constitute Śāmbhavapraṇava and are born from the southern face; अ - उ- म - ह - इ — these are born from the western face and constitute Saukhyapraṇava; अ - उ- म - ह - ए — these are from the northern face and constitute Sāvaśyapraṇava; and अ- उ- म- ह- औ — these are born from the upper-face and constitute Sāyujyapraṇava.

(vii) Brahmabhedapaṭala: Brahman is of five forms as Mūrtibrahman, Tattvabrahmān, Bhūtabrahman, Piṇḍa-brahman and Kalābrahman. Brahman, Viṣṇu and Rudra are only the presiding deities of the three constituents of Praṇava, अ - उ - म - but also have the 'mūrtirūpa'. Hence they are called Mūrtibrahman. The 'Akṣaras' that constitute the Praṇavabhedas such Sākalya, etc., also constitute *Mūrtibrahman*.

For the 'Bījas' in the form of अ-उ-म, the lord is Śivātattva, this is हकार; this is the Bīja consisting of Śiva. The 'Bījakṣara' is of the nature of Śiva; हकार, शिवार्ण, शिवबीज are its synonyms. Hence, the 'tattvas' from Śuddhaprāsāda to Ātmaprāsāda are regarded as *Tattvabrahman*.

Pṛthivī, Ap, Tejas, Vāyu and Vyoman are the five elements. 'Lakāra' which is the seed of 'Māmsa', is the Bīja of Pṛthivī; 'Vakāra', the seed of 'Medas', is the Bīja of Ap;

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'Repha' which is the sixth (स ष श व ल र य) is the Bīja of Tejas; 'Yakāra' which is the seventh is the Bīja of Vāyu; and 'Hakāra' which is the fifth is the Bīja of Vyoman. These are called *Bhūtabrahman*.

Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa, Īśāna are the five Piṇḍabrahman. The 'Tāntrika Bījākṣaras' of these *Piṇḍabrahmans* are respectively हं, हिं, हुं, हें and होम् and those of Vaidika Piṇḍabrahmans are respectively हं, हिं, हुं, हें, होम्।

ॐ हं सद्योजाताय नमः।	ॐ हं सद्योजाताय नमः।
ॐ हिं वामदेवाय नमः।	ॐ हिं वामदेवाय नमः।
ॐ हुं अघोराय नमः।	ॐ हुं अघोराय नमः।
ॐ हें तत्पुरुषाय नमः।	ॐ हें तत्पुरुषाय नमः।
ॐ हों ईशानाय नमः।	ॐ हों ईशानाय नमः।

Īśāna, Tatpuruṣa, Aghora, Vāmadeva and Sadyojāta are also called *Kalābrahman*. There are five Kalās in Īśāna (mantra), four in Tatpuruṣa, eight in Aghora, thirteen in Vāmadeva and eight in Sadyojāta. Totally there are thirty-eight. These are shown as below:

5 Kalās of Īśānabrahman :

१. ईशानः सर्वविद्यानां २. ईश्वरः सर्वभूतानां ३. ब्रह्माधिपतिर्ब्रह्मणोऽधिपतिर्ब्रह्मा ४. शिवो मे अस्तु ५. सदाशिवोम् (कलाः – शशिनी, अङ्गदा, इष्टदा, मरीचिका, ज्वलिनी)

4 Kalās of Tatpuruṣabrahman :

१. तत्पुरुषाय विद्महे, २. महादेवाय धीमहि, ३. तन्नो रुद्रः ४. प्रचोदयात् (कलाः – शान्ति, विद्या, प्रतिष्ठा, निवृत्ति)

8 Kalās of Aghorabrahman :

१. अघोरेभ्यः २. अथ घोरेभ्यः ३. घोर ४. घोरतरेभ्यः ५. सर्वेभ्यः ६. सर्व शर्वेभ्यः ७. नमस्ते अस्तु ८. रुद्ररूपेभ्यः (कलाः – तामसी, मोहा, क्षुधा, निद्रा, मृत्यु, माया, अभया, जरा)

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13 Kalās of Vāmadevabrahman :

१. वामदेवाय नमः २. ज्येष्ठाय नमः श्रेष्ठाय नमः ३. रुद्राय नमः ४. कालाय नमः ५. कल ६. विकरणाय नमः ७. बल ८. विकरणाय नमः ९. बलाय नमः १०. प्रमथनाय नमः ११. सर्वभूतदमनाय नमः १२. मनः १३. उन्मनाय नमः (कलाः – राजसी, रक्षा, रति, पालिनी, कामा, संयमिनी, क्रिया, बुद्धि, ब्राह्मणी, धात्री, भ्रामिणी, मोहिनी, ग्रामिणी)

8 Kalās of Sadyojāta :

१. सद्योजातं प्रपद्यामि २. सद्योजाताय वै नमो नमः ३. भवे ४. अभवे ५. नातिभवे ६. भवस्व मां ७. भव ८. उद्भवाय नमः (कलाः – सिद्धि, ऋद्धि, द्युति, लक्ष्मी, मेधा, शान्ति, स्वधा, धृती)

(The prayoga of these: ॐ ह्रां शशिनीकलायै नमः, इत्यादि)

These are thirty-eight Kalās of *Kalābrahman.*

The Special features of the Pañcabrahmans are given here.

(viii) Aṅgabhedapaṭala :

Aṅga is of six kinds as Śivāṅga, Bhūtaṅga, Kūṭāṅga, Vidyāṅga, Śaktyaṅga and Sāmānyāṅga. Again each of these Aṅgas are taken as six-fold. Thus the total number of Aṅgas is thirty-six.

a) Śivāṅgas :

Tāntrikāṅga	Vaidikāṅga
ॐ हां हृदयाय नमः	ॐ हां हृदयाय नमः
ॐ हीं शिरसे स्वाहा।	ॐ हीं शिरसे स्वाहा
ॐ हूं शिखायौ वषट्	ॐ हूं शिखायै वषट्
ॐ हैं कवचाय हुम्	ॐ हैं कवचाय हुम्
ॐ हौं नेत्रत्रयाय वौषट्	ॐ हौं नेत्रत्रयाय वौषट्
ॐ हः अस्त्राय फट्	ॐ हः अस्त्राय फट्

b) Bhūtāṅgas :

ह्राम्— this is the Ādibhūtāṅga; ह्रीम्— second Bhūtāṅga; ह्रूम्— third Bhūtāṅga; ह्रैम्— fourth Bhūtāṅga; ह्रौम्— fifth Bhūtaṅga; ह्रंह्— sixth Bhūtāṅga.

c) Kūṭāṅgas : क्षां क्षीं क्षूं क्षैं क्षौं क्षः।

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d) Vidyaṅgas: Those that are connected with 'Vidyāṅga' are the 'Astras'. They are Śivāstra, Pāśupatāstra, Brahmāstra, Kṣurikāstra, Vyomāstra and Aghorāstra. **(i) Śivāstramantra** — ॐ शिवास्त्राय फट्। This brings all the good. **(ii) Pāśupatāstramantra** — ॐ श्री पशु हुं फट्। **(iii) Brahmāstramantra** — ॐ ब्रह्मास्त्राय फट्। **(iv) Kṣurikāstramantra** — ॐ क्षुरिकास्त्राय फट् **(v) Vyomāstramantra** — ॐ मां मीं मूं व्योमव्यापिने ओम्। **(vi) Aghorāstramantra** — ॐ हां हीं प्रस्फुर-स्फुर घोर-घोरतर-तनुरूप चट-चट-प्रचट-प्रचट-कह-कह-वम-वम घातय घातय हुं फट् स्वाहा।

e) Saktyaṅgas: सां- सीं- सूं- सैं- सौं- सः—these six are Tantrika Śaktyaṅgas. स्वां- स्वीं- स्वूं- स्वैं- स्वौं- स्वः—these six are Vaidika Śaktyaṅgas.

f) Sāmānyāṅga : आ- ई- ऊ- ऐ- औ- अः। This is common to all the deities. The first letter of the name of the respective deity should be taken and 'anusvāra' should be added to it. Then आकार, etc., should be related to it. This becomes the 'Bīja' of the respective deity.

(ix) Mantrajāta-Paṭala : That Liṅga from which the mantras of all deities, emerge, is called 'Mantrajāta'. Hence, the Śivaliṅga which is the cause for the creation, maintenance and annihilation of the world, is made up of Mantras; it brings all good to the world and salutary for all the Ātmans. Hence, in order to attain 'Bhukti' and 'Mukti', the 'uddhāra' of the Liṅga which is made up of Mantras, is given in the form of a diagram in the next page:

Ādhārādicakra	No. of petals	Akṣaras in them
Ādhāra	4 petals	व श ष स
Svādhiṣṭhāna	6 petals	ब भ म य र ल
Maṇipūraka	10 petals	ड ढ ण त थ द ध न प फ
Anāhata	12 petals	क ख ग घ ङ च छ ज झ ञ ट ठ
Viśuddha	16 petals	अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ ए ऐ ओ औ अं अः
Ājñā	2 petals	ह क्ष (Top – vertically)
		ळ क्ष (Bottom – horizontally)

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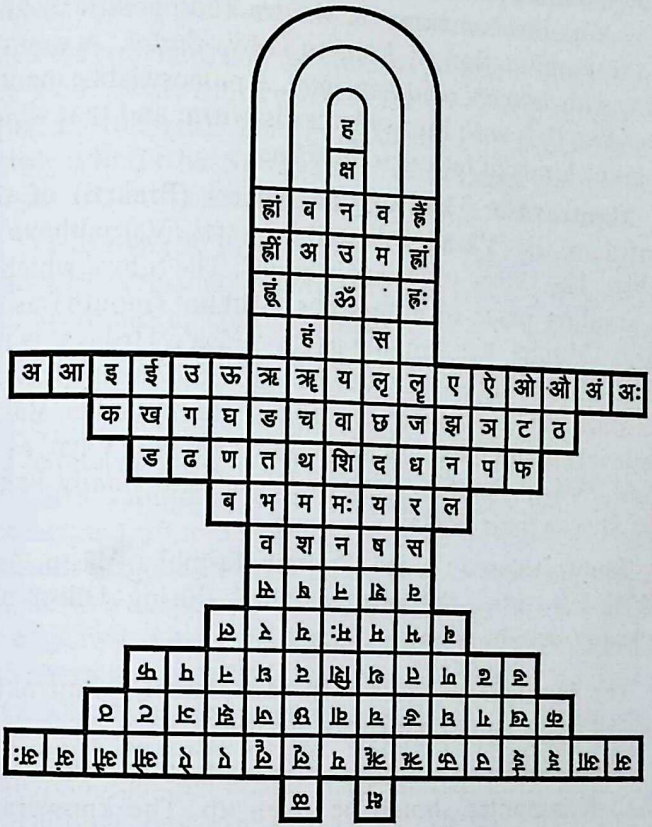
॥ महालिङ्गोद्धरणम् ॥



Mantrasvarūpa: There are categories as:

Atibāla, Sabāla, Kaumāra, Trikoṇa, Yauvana, Prakṛti, Vikṛti, Brāhmaṇa, Kṣatriya, Vaiśya, Śūdra, Strī, Puruṣa, Napuṁsaka, Śayanasthāna, Āsana, Śuddha, Miśra, Saṅkīrṇa, etc., are the 'Rūpas'. 'Śuddhaprāsādamantra' with 'अकार', is *Atibhāla*. That which has eight Bījākṣaras is *Sabāla*. That which has five Bījākṣaras, is *Kaumāra*: All the 'devatā-mantras' in a group are *Yauvana*. A monosyllabic Mantra is *Brāhmaṇa*; 'Pañcākṣaramantra' is *Kṣatriya*; 'Saḍakṣara-mantra' is *Vaiśya* as well as *Śūdra*. A mantra with the

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pallava 'Svāhā' is *Strīmantra*; that with the pallava 'namaḥ' is *Puruṣamantra*; and that which has 'Phaṭ' or 'Vaṣaṭ' in the end is *Napuṁsakamantra*. A Mantra ending with 'Svāhā' has the combination of *Kṣatriya-Vaiśya-Śūdra*. A mantra ending with '*namaḥ*' is *Śūdramantra*. A monosyllablic mantra is *Śuddha*; that with four syllables is *Miśra*; and that which has many kinds of letters is *Saṅkīrṇa*.

Mantravāsa: The original letters (Prakṛti) of the mantra are the 'Vāsa'; 'Vāhana' is Vikṛti. 'Varṇabhāva' is Prakṛti. The 'Vāsa' of letters is 'jīhvā'. The 'jihvā' which is the residing place of letters has 'Mukha' (mouth) as its 'Vāsa'. 'Mukha' has 'Buddhi as its' 'Vāsa'. 'Hṛdaya' is the 'Vāsa' of 'Buddhi'. The mind which is the means for the operation of 'Buddhi' has the 'Piṇḍa' (body) as its 'Vāsa'. 'Piṇḍavarṇa' has 'Nāḍī' as its 'Vāsa'. Nāḍī has 'Vāyu' as its 'Vāsa'. 'Vāyu' has Śaktis as its 'Vāsa' and finally Śaktis have Śiva as their 'Vāsa'.

Mantravāhana : Liṅga, Pratimā, Kumbha, Vāstu, Agni and Kalaśa, etc., that are installed during Dīkṣā and Prokṣana, are the Mantravāhanas.

(x) Mantrakīlapaṭala : In this Paṭala, Mantrakīla, types of Śaiva and of Vīraśaiva are told.

Mantrakīla : "Mantrajāta' is twofold as 'Akīla' and 'Kīla'. Kīlamantra should be given up. The knowers of Mantra identify and use the Mantra as Netramantra, Nāsikāmantra, Pādamantra, Hastamantra, Dehamantra.

Śaivaprabhedas : Śaivas are of four types as Sāmānya, Miśra, Śuddha and Vīra. He who worships the Śivaliṅga wherever he finds it and who is fond of Bhasmadhāraṇa, Śivakīratana, Śivālāpa and Śivabhaktas, is Sāmanyaśaiva. He who worships all the deities of the Śaiva, Vaiṣṇava, Śākta, etc., and who finds Śiva in all of them, is Miśraśaiva. He who is devoted to Śiva only, who is a Śivavratin through the study of the twenty-eight Śaivāgamas, who is able to conduct functions from Karṣaṇa to Pratiṣṭhā, from Pratiṣṭhā

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to Utsava, from Utsava to Prāyaścitta and worships the Liṅga placed on a 'Pīṭha' with Yantra, Mantra, Kriyā, Mudrā, Nyāsa, Āvāhana, etc., (upacāras), is Śuddhaśaiva.

Pūjā (worship) is of two kinds as Ātmārthā and Parārthā. The 'Pūjā' of the Liṅga given by the Guru by placing it on a Pīṭha, is Ātmārthā. The 'Pūjā' of the Liṅga installed in a temple is Parārthā. Śivadvija can do both the kinds of pūjā. Others are entitled to do only Ātmārthapūjā.

Vīraśaiva : A Vīraśaiva becomes 'Śivadehin' when he applies Bhasma on the body. Śrī Guru grants him the Liṅga with Śivamantra. That Liṅga has to be borne on the body above the level of the 'nābhi' (navel) — on the head or in the neck, shoulders, arm or chest — and should be worshipped at least two times a day. These are the features of a Sāmānya Vīraśaiva. In the case of a Viśeṣa Vīraśaiva, the Guru should grant the Iṣṭaliṅga through Dīkṣā (of three types) after installing the Nāda-Bindu-Kalā in the different places and the six Cakras, six Aṅgas, six Advans, etc., in their respective places. Prānaliṅga and Bhāvaliṅga are established in the body and the relation of the Iṣṭaliṅga with them is created by the Guru. Nirābhāri Viraśaiva is given Dīkṣā in the same way as above. He is known as Nirābhārin because of his Vairāgya. He abandons all family entanglements and keeps himself away from other associations (social). He is known to have Daṇḍa, Kaupīna, Kāṣāyavastra, Jaṭā. Some undergo Muṇḍana also. He lives by alms.

Date of Śaivāgamas

It is rather difficult to say with certainty the date of the Śaivāgamas. Yet with the help of the available evidences, it is possible to broadly fix the upper and the lower limits of the date of the Śaivāgamas It is a matter of irrefutable truth that the Śaivāgamas have grown through the ages. Pāśupatasūtra, by saying "आगमो नाम आमहेश्वरात् गुरुपारम्पर्यागतं ज्ञानम्", makes it clear that the Āgama is the knowledge

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which came originally from Maheśvara and came down to us (developing) through the tradition of the Gurus. If we look at them from the point of view of language, it can be safely said that they belonged to the post-Vedic period. On the basis of their contents, we may not be able to say that they belonged to ancient times, yet the Āgamic culture should be admitted as ancient.

Prof. S.K. Ramachandra Rao thinks that Brāhmaṇas were the texts which were prepared by drawing the Vedic Mantras connected with sacrifices and that the gradual transformations of the Brāhmaṇas were the Āgamas. (Śivāgama Saurabha, Preface, p.2). The explanations relating to the 'application' (anuṣṭhāna) of Vedic Mantras and some of the forms of worship belonged to the earliest period of the Śaivāgamas. The details regarding the construction of temples, preparation and installation of the statues of the deities, etc., were included in the Āgamas later. There are some evidences for settling the upper limit of the date of Śaivāgamas. Firstly, references to the Jaina and Buddha systems are found in the Śaivāgamas. For instance:

आदौ तु सौगतमतं तच्च पञ्चविधं प्रिये।
बौद्ध-सौगत-चार्वाक-जैनार्हतविभागत:।। (Pāra. Ā., 1.8)

Secondly from the point of view of language, Āgamas belonged to the post-Paṇinian period (700 B.C.). Thus the beginning period of the Śaivāgamas could be 600 B.C. The M. Bhā. refers to the form of worship told in the Pāñcarātrāgamas. This is said to have belonged to 200. B.C. The 'Vāsudevamahattva' told in the Pāñcarātrāgama is referred to in the Bhag. G., which is said to have been included in the M. Bhā. in 500 B.C. Hence Pāñcarātrāgamas belonged to a period earlier to 500 B.C. (Śivāgama Saurabha, pīṭhikā, p. XVIII). Further it is noted that the Indus valley civilization was Śaiva. Hence the date of the Śaivāgamas may go to that period. As opined by Sri R.R. Diwakar, all the Āgamas and the entire Āgama litarature can be said to

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have existed at least one thousand years before. (Vacana-śāstra., p. 289). But the older ones among the Śaivāgamas must have existed at least two thousand years before. This agrees with the earlier statement that the upper limit of the date of the Śaivāgamas could be 600 B.C.

Vīraśaiva parts of the Śaivāgamas

It may be noted here what Dr. S.C. Nandimath has said: "References either to Vīraśaivism or to the Ṣaṭsthala-siddhānta, etc., in the available Śaivāgamas, are not many; *yet most of the cardinal points in the doctrines of the Vīraśaivas are visible here and there in them.* However, the available fragments do not lend support to the theory that the 28 Śaivāgamas, which the Śaivasiddhāntins accept and which the Vīraśaivas claim, preach Vīraśaivism; therefore *it naturally occurs to us to question the authority of the Śaivāgamas over Vīraśaivism.* An attempt to solve this difficulty is made by a tradition current among the Vīraśaivas, which states that the first parts (pūrva-bhāga) of the 28 Śaivāgamas deal with the Śaiva-Siddhānta and the latter parts (uttara-bhāga) with Vīraśaivism. How far this is justifiable cannot be said at this stage, for ***the latter parts alleged to deal with Vīraśaivism are not available.***" (Italics are mine). (Handbook, p.7).

Drawing attention to the statement in the Italics, I would like to say, with due regards to Dr. S. C. Nandimath, that there are mutual contradictions in his statement. First he says that 'most of the cardinal points in the doctrines of Vīraśaivas are visible here and there in them' and then he says that 'it naturally occurs to us to question the authority of the Śaivāgamas over Vīraśaivism'. It is obviously contradictory to say that 'the cardinal points in the doctrines of Vīraśaivas are visible here and there in them' (i.e., Śaivāgamas) and then to conclude that he wants to 'question the authority of the Śaivāgamas over Vīraśaivism'. Further referring to the tradition stating that first parts of the Śaivāgamas deal with Śaiva-Siddhānta and latter parts with

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Viraśaivism, he says that he could not say how far that tradition is justifiable at that stage when, as he says, the latter parts alleged to deal with Vīraśaivism were not available.

But it must be noted that the uttara-bhāgas of all the 28 Śaivāgamas have not come down to us. Yet the uttara-bhāgas of some of them have come down to us. Dr. S.C. Nandimath himself has referred to Suprabhedāgama uttarabhāga in connection with the teaching of the burial practice for the Yatis and the practice of installing Kalaśas (Ibid., p.7). Further he has referred to the Vālula-śuddhāgama (an upāgama of Vatulāgama), the Sūkṣmāgama and the Pārameśvarāgama dealing with Vīraśaiva tenets, such as Ṣaṭ-sthala, Aṣṭāvaraṇa and Pañcācara. (Ibid., p.4). He has admitted that Śrī Cannabasavaṇṇa's Kannaḍa work 'Karaṇa-hasuge', as admitted by the author, is based on Vijayabhairavī Āgama. (Ibid., p.2). He has also admitted that the Vīraśaiva sect depicted in those Āgamas has not the appearance of the post-Basavan Vīraśaivism, in all probability it might correspond to pre-Basavan Vīraśaivism and hence, has come to the conclusion that the composition of those Āgamas was possibly in the period before 11th or 12th century A.D. (Ibid., pp.4-5).

It is the occasion now to state that the classification of Śaivāgamas into pūrvabhāga and uttarabhāga is undoubtedly justified because the available portions (paṭalas) of the uttara-bhāgas give a full and clear picture of all the details about Vīraśaivism starting from Dīkṣā and going on with the details of Ṣaṭsthalas, Aṣṭāvaraṇas and Pañcācāras, including the philosophical tenets of Pati, Paśu and Pāśa as corresponding to the tenets of Preraka, Bhoktṛ and Bhojya respectively. (Vide the account of contents of the Śaivāgamas given earlier). Among the available uttara-bhāgas, the uttarabhāga of Candra J.Ā. gives details about the Aṣṭāvaraṇas and Pañcācāras, with a brief reference to the granting of three Liṅgas, Bhāva, Prāṇa and Iṣṭa to the Kāraṇa, Sūkṣma and Sthūla śarīras by removing the Āṇava,

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Māyīya and Kārmika Malas respectively from them through Vedhā, Māntrī and Kriyā Dīkṣās respectively. Pāra. Ā. speaks of all things about Vīraśaivism in its 23 paṭalas, i.e., Dīksā, Ṣaṭsthalas, Aṣṭāvaraṇa, types of Vīraśaiva and other Śaivas. It also deals with Karma, Jñāna and Bhakti Mārgas, the ceremony of the burying of the dead. Sūkṣ. Ā. tells about the Śivatattvasvarūpa, the Śaktis, Sādākhyas, Kalās, etc. All details of Mantra Pañcākṣara-Saḍakṣara, five kinds of "Oṁkāra", Guru-Śiṣya-sambandha, Liṅgasvarūpa, Liṅgāṅga-sthala, etc., are found in it. Kā.Ā. speaks of 21 types of Dīkṣās coming under Vedhā, Māntrī and Kriyā Dīkṣas. Many important questions regarding the Vīraśaiva practices are raised and answered. Details about the materials and methods of worship are given in this Āgama. Makuṭa Ā. speaks of details about the materials and methods of worship in its Kriyāpāda and about the last rites of the Vīraśaivas in its Caryāpada. Vīrāgama speaks of all things about Vīraśaivism with an account of Śrī Reṇuka and the devotees of His Holiness, etc. Supra. Ā. deals with the Avatāra of the Pañcācāryas and the Pīṭhas established by them as the founders of Vīraśaivism. Svāyambhuvāgama deals with the same in the main. Thus the available uttara-bhāgas have all the details of Vīraśaivism and gives an account of the glorious tradition of the Vīraśaivas.

The famous Śaraṇas of the 12th century A.D. who have contributed the Vacana Sāhitya in Kannaḍa, which happens to be 'Anubhavasāhitya', are deeply indebted to the Śaivāgamas, i.e., uttara-bhāgas of them. Many Āgama statements are quoted by them in their Vacanas as the supporting authority to their sayings.

For instance:

Śrī Cannabasavaṇṇa has quoted the followings Āgama ślokas in his Vacanas:

एकमूर्तेस्त्रयो भागा गुरुर्लिङ्गं च जङ्गमः।

(Candra J.Ā., kri. pā., 5.15; Cannabasavaṇṇa, No. 468)

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ॐकारवदना देवी वायकारभुजद्वयी।
शिकारमध्यदेहा च नमःकारपदद्वयी।।

(Candra J.Ā., kri. pā., 11.39; Cannabasavaṇṇa, No. 260)

दीयते लिङ्गसम्बन्धः क्षीयते च मलत्रयम्।
दीयते क्षीयते यस्मात्सा दीक्षेति निगद्यते।।

(Kā .Ā., kri. pā., 1.12; Cannabasavaṇṇa, No. 584)

यो गुरुः स शिवः प्रोक्तो यः शिवः स गुरुः स्मृतः।

(Candra J.Ā., kri. pā., 2.7; Cannabasavaṇṇa, No. 664)

आकाशं लिङ्गमित्याहुः पृथिवी तस्य पीठिका।
आलयं सर्वभूतानां लयनाल्लिङ्गमुच्यते।।

(Candra J.Ā., kri. pā., 3.51; Cannabasavaṇṇa, No. 33-Heccina Vacana)

न वीरशैवसदृशं मतमस्ति जगत्त्रये। – This statement from the Pāra. Ā., (1.42) is very often quoted in the Vacanas.

Further, by referring to the Vīrāgama (saying वीरागमे-) many ślokas are quoted in the Vacanas of Cannabasavaṇṇa, Basavaṇṇa, etc., for instance:

Adentandaḍe: Vīrāgame—

किं मांसं का शिवे भक्तिः किं मद्यं कः शिवार्चकः।
मद्यमांसरतानां च दूरे तिष्ठामि शाङ्करि।।
पशुं हत्वा सुरां पीत्वा कृत्वा पललभोजनम्।
येनैवं गम्यते स्वर्गं नरकः केन गम्यते।।

(This is quoted in Cannabasavaṇṇa, No. 134)

But these ślokas are not found in the present editions of Vīrāgama. Many Śaivāgama statements quoted in the Vacanas cannot be traced to their sources because those portions are lost. On the evidence of the Vacana-sāhitya (12th century A.D.), the date of the uttara-bhāgas of the Śaivāgamas cannot be later than 11th century A.D.

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Further the Śrīkaṇṭhabhāṣya and the Śrīkarabhāṣya on Bra. Sū. refer to the uttara-bhāgas of the Śaivāgamas. These Bhāṣyas belong to 11th century A.D. Hence, the date of the uttara-bhāgas goes back to at least 950 A.D. S.S. is the digest of the uttara-bhāgas of the Śaivāgamas, as said by its author. As will be clear subsequently the date of S.S. cannot be later than 950 A.D. Hence the date of the uttara-bhāgas of the Śaivāgamas cannot be later than 900 A.D. Thus the lower limit of the date of the Śaivāgamas with their uttara-bhāgas can be safely fixed as 8th century A.D.

3. Śaiva Purāṇas

Purāṇas are the ancient sources of almost all the religious systems of Bhārata. The post-Vedic religious systems of Hinduism which represent the culmination of Vedic tradition in the worship of Śiva, Viṣṇu, Śakti, Sūrya and Gaṇapati, are inspired and instituted by the Purāṇas. The history of Purāṇas can be traced back to Vedic literature and epic literature (Mahābhārata and Rāmāyaṇa). In ancient texts, Itihāsa and Purāṇa are enumerated in addition to the Vedas and other branches of knowledge. (Vide: Chānd. U., 7.1). Many a legend which are already familiar in the Vedic literature and the epic literature, reappear in the Purāṇas, for instance, the myth of Purūravas and Urvaśī (Ṛv. 10.95; Śata. Brā., 1.1.5.1; Viṣṇu P., 4th Adhyāya). There are also some works of later origin preserved under the title of 'Purāṇa'. As early as the time of the Buddha (i.e., 5th century B.C.), there existed Ākhyānas, Itihāsas, Purāṇas and Gāthās as a common literary property from which the Buddhists and Jainas as well as the epic poets drew their material. (Winternitz., Vol. I, p. 294). In the Mahābhārata we find the court-singers who formed a special caste. (Vide Ma. Smṛ 10.11-,17). Sañjaya who describes to king Dhṛtarāṣṭra the happenings on the Kurukṣetra war-field belonged to that

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caste. All the Purāṇas (especially 18 Purāṇas) are ascribed to Vyāsa, the author of the Mahābhārata, who lived at the beginning of the Kaliyuga (i.e., 5100 years ago). In several of these Purāṇas, the royal dynasties of the past are followed by the lists of the kings of the further times in the form of prophecies. The dynasties known to us from history such as, the Śiśunāgas, the Nandas, the Mauryas, the Śuṅgas, the Andhras and the Guptas, are mentioned. Among the Śiśunāgas we find the names of Bimbisāra and Ajātaśatru, who are mentioned in Jaina and Bauddha works as contemporaries of Gautama Buddha and Mahāvīra (6th to 5th cent. B.C.). We know that Maurya Candragupta came to the throne in 322 B.C. These and other points guide us to come to a safe decision that the earlier Purāṇas must have come into existence before 7th century A.D. The concrete ground for this is the fact that the later dynasties or later famous rulers such as Śrī Harṣa do not find a place in the lists of kings found in the Purāṇas. (Winternitz., Vol. I, p. 501-502)

Number and classification of Purāṇas: Vyāsa is attributed the authorship of eighteen Purāṇas: Most of the Purāṇas agree in the order in which they enumerate the eighteen Purāṇas, viz.,

1. Brahma	2. Padma	3. Viṣṇu (Vaiṣṇava)
4. Śaiva (or Vāyavīya)	5. Bhāgavata	6. Nāradīya
7. Mārkaṇḍeya	8. Āgneya	9. Bhaviṣyat
10. Brahmavaivarta	11. Liṅga	12. Varāha
13. Skanda	14. Vāmana	15. Kaurma
16. Matsya	17. Garuḍa	18. Brahmāṇḍa

Beṣides these eighteen Purāṇas which are called 'Mahāpurāṇas', there are eighteen secondary Purāṇas called 'Upapurāṇas'. These Purāṇas are classified as Śaiva, Vaiṣṇava and Bhāhma (i.e., Purāṇas dedicated to Śiva, Viṣṇu and Brahman). Matsya, Kūrma, Liṅga, Śiva, Skanda and Agni — these six are called Śaivapurāṇas; Viṣṇu, Nārada,

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Bhāgavata, Garuḍa, Padma and Varāha — these six are Vaiṣṇavapurāṇas; and Brahmāṇḍa, Brahmavaivarta, Mārkaṇḍeya, Bhaviṣya, Vāmana and Brahma — these six are Brāhmapurāṇas. The texts which have come down to us only partially agree with this classification.

This classification is rather artifical. For instance, the Matsya P. which is classified as Śaiva has Vaiṣṇava chapters also; Brahmavaivarta P. which is classed as Brāhma should be regarded as Vaiṣṇava; the Brahma P. which is classed as Brāhma, teaches the worship of Sūrya and Viṣṇu as well as Śiva; the Mārkaṇḍeya P. which is classed as Brāhma is neither Śaiva nor Vaiṣṇava nor Brāhma. All this confirms the fact that none of the Purāṇas has come down to us in its original form and that we can hardly demarcate a 'canon of eighteen Purāṇas'. (Vide, Winternitz., Vol. I, p.509; Farquhar, p. 225).

General Contents of the Purāṇas :

According to the statement 'Purāṇaṁ Pañcalakṣaṇam' (found in all Purāṇas and the Amarakośa and other Dictionaries), every Purāṇa should have five subjects: (1) Sarga, 'the creation;' (2) Pratisarga, 'the renewed creation' (periodical destruction and renewal of the worlds); (3) Vaṁśa, 'the order of the generations' (the geneology of gods and ṛṣis); (4) Manvantara, 'the Manu-periods' (the great epochs each of which has a Manu or forefather of the human race); and (5) Vaṁśānucarita, 'the history of the generation' (history of the old and later royal families whose origin is traced back to the sun—solar dynasty and the moon — lunar dynasty). These five items of contents form only a part of the contents of the Purāṇas that have come down to us. Some of the Purāṇas contain contents that go far beyond the 'Pañcalakṣaṇas', some do not deal with these subjects at all. One thing is definitely clear and that is the stamp of sectarianism. They are devoted to the cult of some god, mainly Śiva or Viṣṇu. Besides most of

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these contain chapters on the rights and duties of the Varṇas and Āśramas, on the general Śaiva or Vaiṣṇava rites in accordance with the Vedic tradition, Śrāddha, special caremonies (Utsavas or festivals) and Vratas (vows) in honour of Śiva or Viṣṇu, often Sāṅkhya and Yoga philosophies, etc.

The main aim of the Purāṇas is the popularisation of Hindu-dharma. This reached to the glorious heights in the Purāṇas. Farquhar brings this out in a striking way: "It would be difficult to exaggerate the popularity and importance of the religious poems known as Purāṇas. They are very widely used among the common people both in the original and in numerous vernacular versions and adaptations. Indeed the epics and the Purāṇas are the real Bible of the common people, whether literate or illiterate, and they are the source of half of the vernacular literature". (Farquhar., p.136).

An Account of the Śaiva Purāṇas:

(1) **The Śaiva-Purāṇa :** This appears in some texts as Vāyavīya or Vāyu-purāṇa. Besides the 'Pañcalakṣaṇa' contents, this Purāṇa has legends glorifying Śiva. Its concluding part contains a description of the end of the world and deals with the efficacy of Yoga and the glory of Śivapura where the Yogins who are totally engrossed in the meditation of Śiva, go. There are so many Māhātmyas. Even in this Śaiva Purāṇa, there are two chapters dedicated to Viṣṇu.

(2) **The Agnipurāṇa :** It describes the incarnations of Viṣṇu. Although it begins with Viṣṇu, it is essentially a Śaivapurāṇa treating exhaustively the cult of Liṅga and of Durgā. Some chapters contain matters connected with cosmology, geneology and geography which are characteristics of the Purāṇas. Yet this Purāṇa is encyclopaedic in character. It deals with Astronomy, Astrology, marriage and funeral rites, omens and portents, house-construction, the art of warfare, law, medicine, prosody, poetics and even grammar.

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(3) The Liṅgapurāṇa: It gives an account of the creation-legend and that of the legend of the origin of the Liṅga-worship. There is a story of Śiva's visit to the Devadāru forest. The hermits' wives fell in love with Śiva. The hermits cursed him. In the account of creation, Śiva takes the role. Legends are also told about the twenty-eight Līlās of Śiva.

(4) The Skandapurāṇa: There is hardly anything of the 'Pañcalakṣaṇa' in this Purāṇa. There are six 'Saṁhitās' in it. They are Sūta, Sanatkumārīya, Brāhmī, Vaiṣṇavī, Śāṅkarī and Saurī and fifty Khaṇḍas of what is called Skanda-Purāṇa. *Sūta-saṁhitā* is a work of some length. It contains four khaṇḍas. The first of these is devoted fully to Śiva. The second called Jñānayogakhaṇḍa deals with Yoga, duties of Varṇas and Āśramas. The third teaches ways and means of attaining salvation. The fourth first deals with Vedic ceremonies and then teaches the 'sacrifice of meditation' (Dhyānayajña) and the 'sacrifice of knowledge' (Jñānayajña) as well as 'Śiva-bhakti'. A second part of it contains a Śaiva Brahmagītā and a Vedāntic Sūtagītā. *Sanatkumārīya* contains Śaiva legends, especially those connected with the sacred places of 'Vārāṇasī'. *Saurasaṁhitā* which has been revealed to Yājñavalkya by the sun-god, contains chiefly cosmogonic theories. *Śaṅkara-saṁhitā* (also called *Agastya-saṁhitā*), teaches the cult of Viṣṇu, especially an account of the 'Rāmāvatāra'. There is a Kāśīkhaṇḍa which is devoted to an account of the Śiva temples in the vicinity of Vārāṇasī. There is a 'Gaṅgāsahasranāma' in this.

(5) The Kūrmapurāṇa : It consisted of four 'Śaṁhitās' called Brāhmī, Bhāgavatī, Saurī and Vaiṣṇavī. '*Brāhmī-saṁhitā*' is the only one that has come down to us under the name of Kūrmapurāṇa. An account of Viṣṇu's 'Kūrmāvatāra' comes in the beginning. Yet Śiva is the highest God in this Purāṇa. It is emphasised over and over again that in reality Brahman, Viṣṇu and Śiva are one. The worship of 'Śakti' or creative force is also emphasised. 'Pañcalakṣaṇa' topics

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are also dealt with in this Purāṇa. An entire chapter (1.53) is devoted to the Līlās of Śiva. There are Māhātmyas of Vārāṇasī and Prayāg. There is an Īśvaragītā, a counterpart to the Bhag. G.; this is followed by Vyāsagītā, which teaches the attainment of the highest knowledge through pious deeds and ceremonies. There is a narration of the story of Sītā.

(6) **The Matsyapurāṇa:** It commences with the story of the great flood. Viṣṇu in his Matsya form rescued Manu. Creation is described in detail. Yet by virtue of its religious content, the Matsya-purāṇa should be called Śaiva. It has equal importance given to Viṣṇu also. Śiva and Devī legends are also told.

Śaiva content in other Purāṇas :

a) There is a description of a holy forest of Utkala sacred to Śiva in the early part of the **Brahmapurāṇa**. Here we find the story of Śiva's marriage with Pārvatī. There are many Śaiva myths here. There is a hymn to Śiva (chapter 37).

b) **Saurapurāṇa** (Ādityapurāṇa) which is an 'Upapurāṇa' of Brahmapurāṇa is of great value as regards our knowledge of Śaivism especially of Liṅga worship. Śiva is identified with the Sun-God. The advantages of Śiva-worship are praised. Many Śiva-legends are told. On the one hand Śiva is explained as the Ātman and on the other the creation from Prakṛti is described as in the Sāṅkhya system.

c) **Vārāhapurāṇa** has some Śaiva legends relating to Śiva and Durgā interspersed in it.

d) A considerable portion of a section in the **Vāmanapurāṇa** deals with Liṅga-worship, the Saivite legends of the marriage of Śiva and Umā and the origin of Gaṇeśa and Kārtikeya (Skanda).

e) There is a **Śivapurāṇa** which is the most voluminous Upapurāṇa with twelve Saṁhitās. Similarly the **Gaṇeśapurāṇa** and the **Caṇḍīpurāṇa** are also Śaivite Upapurāṇas.

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As clearly stated in S.S., 1.25—"शैवानि पुराणान्यखिलानि तु", Śivayogi Śivācārya consulted all the Śaiva Purāṇas and took the points relevant to Vīraśaivism from them in formulating the doctrine of one hundred one Sthalas in his S.S. The Sanskrit commentator has given quotations from some of the Purāṇas in his commentary. They are in conformity with the concerned ślokas of the text. Taking the clue from these, we can point out the main Purāṇic sources that are behind the ideas presented by the author :

(1) Ādityapurāṇa (an Upapurāṇa of Brahmapurāṇa) gives an account of Śiva's creation of the Rudras (Pramathagaṇas) : प्रजाः सृजेति निर्दिष्टश्चन्द्रमौलिर्विरिञ्चिना । ससर्ज रुद्रानात्मतुल्यान् महेश्वरान्। नीलकण्ठांस्त्रिणेत्रांश्च जटामकुटमण्डितान्।। (quoted in Ta. Pra.) — 'Having been asked by Brahman to create the 'prajās', Śiva created through his mind the Rudras who were equal to himself in power, who were endowed with a blue neck (nīlakaṇṭhas) and three eyes (triṇetras) and who were adorned with matted locks and crowns'. S.S. (2.25-26) describes the creation of 'Pramathagaṇas' with the same background:

इत्येवं प्रर्थितः शम्भुर्ब्रह्मणा विश्वयोनिना।
ससर्जात्मसमप्रख्यान् सर्वगान् सर्वशक्तिकान्।।
प्रबोधपरमानन्दपरिवाहितमानसान् ।
प्रमथान् विश्वनिर्माणप्रलयापादनक्षमान्।।

(2) Śaṅkarasaṁhitā of Skandapurāṇa has been the source of some special teachings of the S.S. For instance, Śa. Saṁ. has said that the caste-restrictions prescribed by Śiva should be observed and he who transgresses them would be a caṇḍāla (an outcaste): शिवोक्तां जातिमर्यादां योऽतीत्य भुवि वर्तते। स चण्डाल इति ज्ञेयः....।। (quoted in Ta. Pra. on S.S. 9.29). Śivayogi Śivācārya has taken this point and put it thus in a positive way:

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स्वमार्गाचारनिरता: सजातीया द्विजास्तु ये।
तेषां गृहेषु भुञ्जीत नेतरेषां कदाचन।। (S.S., 9.29)

Secondly, Śa. Saṁ. speaks of the Śivayogin who is Prāṇaliṅgin: प्राणरूप इह जीव उच्यते लिङ्गरूप इति शङ्कर: स्मृत:। यस्तदैक्यमिति वेदितानयो: प्राणलिङ्गविदसौ शिवयोगी।। (Quoted in Ta. Pra. in the preamble to S.S., 12.24) — 'Jīva is in the form of Prāṇa (Life-Principle) and Śaṅkara is of the nature of the Liṅga; he who knows the union of the two is the Śivayogin with the knowledge of the Prāṇaliṅga'. The same idea is brought out by Śivayogi Śivācārya in S.S., 12.24:

परब्रह्म महालिङ्गं प्राणो जीव: प्रकीर्तित:।
तदेकभावमननात् समाधिस्थ: प्रकीर्तित:।। (S.S.; 12.24)

Thirdly, Śa. Saṁ. portrays the Sati-Patibhāva between the Śaraṇa and Śiva: सती चाहं पतिर्लिङ्गं हृदि युक्त: स्वयंप्रभु:। प्रापञ्चिकसुखं नास्ति शरणस्थलमुत्तमम्।। (Quoted in the Ta. Pra. in the preamble to S.S., 13.5) — 'I am the devoted spouse and the Liṅga is my husband, who is the very Lord residing in my heart; there is no mundane pleasure; the Śaraṇasthala is great'. This is behind the statement of Śrī Śivayogi Śivācārya which defines the Śaraṇa:

सतीव रमणे यस्तु शिवे शक्तिं विभावयन्।
तदन्यविमुख: सोऽयं ज्ञात: शरणनामवान्।। (S.S., 13.5)

(3) **Sūtasaṁhitā** of the Skandapurāṇa has been quoted thrice in the Ta. Pra. (in the preamble to S.S., 11.74) on the conception of the power of Parameśvaraprasāda in revealing everything coming under the triad of Bhoktṛ, Bhogya and Prerayitṛ as of the nature of Śiva : भोक्ता भोग्यं प्रेरयिता भोगोपकरणनि च। सर्वं शिवमयं भाति प्रसादात् पारमेश्वरात्।। (quoted in the preamble to S.S., 11.74). This has been behind the following statement:

प्रसादे शाम्भवे लब्धे परमानन्दकारणे।
सर्वं शिवमयं विश्वं दृश्यते नात्र संशय:।। (S.S., 11.74)

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Secondly, Sū. Saṁ. says that 'Ahaṁśabda' is 'Rūḍha' (established in usage) in that sense of Jīvātman: अहंशब्दस्य रूढत्वाल्लोके जीवात्मवस्तुनि। (quoted in the Ta. Pra. on 12.22-23).

The supreme 'Samādhi' is described by Śrī Śivayogi Śivācārya with this idea hidden in it:

हंसरूपं परात्मानं सोऽहंभावेन भावयेत्।
तदेकतानतासिद्धिः समाधिः परमो मतः।। (S.S., 12.23)

Thirdly, Sū. Saṁ. speaks of the nature of the three Guṇas, Sattva, Rajas and Tamas: सत्त्वात् सुखं च ज्ञानं च वैराग्यं सौख्यमेव च। दुःखप्रवृत्तिरागौ च लौहित्यं रजसो भवेत्।। मोहो भ्रान्तिस्तथालास्यं काष्ण्यं च तमसो भवेत्।। (quoted in the Ta. Pra. in the preamble to S.S., 13.15-19) — Sattvaguṇa gives rise to pleasure, knowledge, renunciation and happiness; sorrow, leaning to action, attachment and redness are the results of Rajoguṇa; and delusion, bewilderment, sluggishness and blackness are caused by 'Tamoguṇa'. It is in the light of these hints from the Sū. Saṁ. that we have to view the three kinds of Bhaktas described by Srī Śivayogi Śivācārya in S.S., 13. 15-19 in which Tāmasanirasanasthala has been elucidated.

Thus Śrī Śivayogi Śivācārya has used the Śaiva Purāṇas as the sources for his formulation of the Vīraśaiva doctrine of one hundred and one Sthalas. Only some examples are given here. The present introduction cannot afford to point out all the shades of the Purāṇic influence on S.S. Some scholar who has specialised in Purāṇas should make a special study of S.S. from this point of view. I am quite confident that such a study would be extremely illuminating and that it would give a model to the study of the influences of Purāṇas on the Bhāratīya religious systems.

The date of Śrī Siddhāntaśikhāmaṇi

As regards the date of Śrī Siddhāntaśikhāmaṇi a lot of things have to be discussed and lot many misconceptions

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have to be strictly removed. Sometime during the first decade of the twentieth century there arose a controversy between two factions of Vīraśaivas, the factions called popularly as 'Guruvarga' and 'Viraktavarga'. The 'Viraktavarga' became the champions of the view or rather a belief that Śrī Basaveśvara was the founder of Vīraśaivism. The 'Guruvarga' faction argued, without prejudice to the place of Śrī Basaveśvara in the Vīraśaiva tradition, that Basaveśvara was not the founder of Vīraśaivism and that Vīraśaivism existed long before him. Their contention was that Śrī Jagadguru Pañcācāryas were the founders of Vīraśaivism. Śrī Basaveśvara was born in a Śaiva Brāhmaṇa family of Bagewāḍi and embraced Vīraśaivism by giving up the practices of Brahmanism and taking Vīraśaivadīkṣā (Liṅgadhāraṇa) from the then pontiff of the Sāraṅgamaṭha at Kūḍalasaṅgamakṣetra called Śrī Saṅgameśvara Svāmin or Jātavedamuni. All the biographies of Śrī Basaveśvara are unanimous in saying this. Śrī Sāraṅgamaṭha tradition continues even to this day. It is regarded as a Śākhāmaṭha of the Ujjinīpīṭha founded by Śrī Jagadguru Marulārādhya who started 'Vṛṣṭisūtra' and 'Nandigotra'. Śrī Basaveśvara was a great reformer who cleansed the great tradition of the dirt of superstitions, social hierarchy, casteism, etc., which had enveloped it during the course of a few centuries before him and reinstated it in its earliest pristine purity that is reflected in the uttarabhāgas of the Śaivāgamas and Śrī Siddhānta-śikhāmaṇi. But for the efforts of Śrī Basaveśvara and his contemporary saints of the twelfth century A.D., Vīraśaivism would not have been what it is now. Yet in the heat of controversy then, opinions were divided and the attitudes of the factions were clearly inimical.

In those days, the 'Viraktavarga' believed that the Vacanas (Sayings) of the Śaraṇas in Kannaḍa were exclusively the authority for Vīraśaiva religion and philosophy. To undermine the importance of the earlier Vīraśaiva works

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in Sanskrit, (Śaivāgamas, S.S., Śrikara Bhā, etc.,), they ignored them in their circles and began to spread false stories about them. In particular, about the authorship of S.S., it was being said that its text was 'cooked up' by some modern scholars in the twentieth century (Śrī Kāśīnātha Śāstrin of Nāganūr Bṛhanmaṭha, etc.,) and was passed on in the name of some unknown writer. The Virakta Śvāmījis and the scholars of their faction were not even taking the name of S.S. in any context as if it were an 'inauspicious name'. The Guruvarga faction also had more or less same type of attitude towards the Vacana literature. [Now things have changed for the better. The heat has died down. Thanks to the right stand taken by His Holiness Liṅgaikya Śrī Śrī Jagadguru Gaṇgādhara Mahāśvāmījī of Mūru Sāvira Maṭha of Hubli, H.H. Śrī Śrī Jagadguru Annadānīśvara Mahāśivayogin, Saṁsthāna Maṭha, Muṇḍargi, etc., on the one hand and the present pontiffs of the Pañcapīṭhas, the five Jagadgurus of Pañcāpīṭhas, etc., on the other hand, considerable amount of harmony has developed between the "Guruvarga" and the "Viraktavarga"]

The above-mentioned allegation against the text of S.S. has to be strongly refuted because the facts are strictly against it. Here I am setting down those facts and trying to throw a flood of light on the date of S.S.:

(1) Mention is made of the name of Śrī Maritioṇṭadārya above. His Holiness has written a Sanskrit commentary (Vyākhyā) called Tattvapradīpikā (Ta. Pra.) on S.S. This is also mentioned above. It is clear from Śrī Maritoṇṭadārya's another work called Vīraśaivānandacandrikā that His Holiness hailed during the ruling period of Immaḍi (II) Basavappa Nāyaka of Keḷadi. There it is said: सङ्कीर्तयामि बसवक्षितिपाल तुभ्यं सिद्धान्तमन्यमतमप्यथ तन्निरासम्— 'O King Basava! I shall tell you the doctrine (Vīraśaiva doctrine) and the refutation of the other doctrines'. Immaḍi Basavappa Nāyaka was ruling at Keḷadi in 1677 A.D. The date of Śrī Maritoṇṭadārya is thus

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the latter half of the seventeenth century A.D. Thus it is possible to say that S.S. existed at least before this date.

(2) A Kannaḍa commentary on the entire text of S.S. called Siddhāntabodhinī has come down to us. It was written by Śrī Sosale Revaṇārādhya. In another commentary of his called 'Mahimnastavikā', Śrī Revaṇārādhya has stated that he wrote this commentary on the direction of Sri Somaśekhara yogin and for pleasing a king of Cikkanāyakapura called Mudināyaka. According to the first inscription of Cikkanāyakanahalli (the same as Chikkanāyakapura), King Mudināyaka lived in 1623 A.D. Hence, the date of Śrī Revaṇārādhya is the first quarter of the seventeenth century A.D. Thus the date of S.S. should be still earlier to this date.

(3) In the seventeenth century itself Śrī Turaimaṅgalam Śivaprakāśasvāmigaḷ translated S.S. into Tamiḷ. (Vide Vīraśaivism, p. 263; Tamiḷ and other cultures, p.24). This confirms the point that S.S. existed earlier to 17th century A.D.

(4) Another Kannaḍa commentary on S.S., written by Śrī Ujjinīśa who was a disciple of Śrī. Gorakoḍa Mallikārjunācārya, has come down to us. Considering Śrī Ujjinīśa as later than Śrī Moggeya Māyideva (1430 A.D.), his date was first dicided as 1550 A.D. (Ka. Ka. Ca., p. 259). Later Śrī H. Devīrappa has pointed out that Śrī Lakkaṇṇadaṇḍeśa belonging to 1424. A.D. has eulogised Śrī Gorakoḍa Boppaṇṇa Desikendra, who was a predecessor of Śrī Gorakoḍa Mallikārjunācārya mentioned above. On the basis of this Śrī Ujjinīśa is assigned to 1460 A.D. (Vide Pra. Ka., p. 105-106) [As a consequence, the date of Śrī Moggeya Māyideva goes still further back]. Thus S.S. must have existed still earlier, i.e., before 15th century A.D.

(5) There are clear traces of the influence of S.S. on the Kriyāsāra of H.H. Śri Nīlakaṇṭha Śivācārya. Raising the question as to who is the eligible recipient of Vedānta (Vīraśaivasiddhānta), Śrī Nīlakaṇṭha Śivācārya says:

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पिण्डादिज्ञानशून्यान्तमेकोत्तरशतस्थलम्।
षट्स्थलं लिङ्गभेदं च जिज्ञासुर्भक्तिपूर्वकम्।।

(Kri. Sā., part I, p.11, śloka 6)

It means that he who has the earnest desire to know the six Sthalas further devided into one hundred and one Sthalas and the varieties of Liṅga, is eligible (adhikārin) to receive the knowledge of Vedānta. It is established beyond doubt that the systematic arrangement of the Ṣaṭsthala-siddhānta into Ekottaraśatasthala-siddhānta and their special features was first done in S.S. Further Kri. Sā. quotes a śloka of S.S. with a few changes in the second half. The śloka in question is:

अनेकजन्मशुद्धानां श्रौतस्मार्तानुवर्तिनाम्।
विरक्तानां प्रबुद्धानां प्रसीदति महेश्वरः।।

(S.S. 9.13; Kri. Sā., part I, p. 19, śl.102)

The same śloka is quoted by Vī. A. Pu. The date of this Purāṇa is 1530 A.D. Further in Kri. Sā. (part I, p.18, śl.99), Śrī Madhvācārya has been referred to as मध्वबौद्धादिचार्वाकमताध्व.... अयत्। Hence, its date is 1400 A.D. Then, the date of S.S. should be earlier than at least 1400 A.D.

(6) Śrī. Basavaṇṇa has quoted the following śloka of S.S. in one of his Vacanas which begins with the statement, viz., 'Nīnoliyitte puṇya nīnolladude pāpa':

प्रसादाद्देवताभक्तिः प्रसादो भक्तिसम्भवः।
यथैवाङ्कुरतो बीजं बीजतो वा यथाङ्कुरः।।

(S.S., 9.11; Ba. Ṣa. Va., No.505)

Śrī Cannabasavaṇṇa also quotes ślokas of Śrī S.S. in two of his Vacanas beginning with respectively as (i) 'Sādhaka deseyalli kulavanarasalahudallade siddhadeseyalli arasa-bahude' and (ii) 'Yadā Śivakalāyuktam, etc'.

(१) शिवभक्तिसमावेशे क्व जातिपरिकल्पना।
इन्धनेष्वग्निदग्धेषु को वा भेदः प्रकीर्त्यते।।

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[S.S., 11.55; Ca. Ba. Va., No. 234 —in the beginning of the second pāda the Vacana reads 'न' in the place of क्व]

(२) यदा शिवकलायुक्तं लिङ्गं दद्यान्महागुरुः।
तदारभ्य शिवस्तत्र तिष्ठत्याह्वानमत्र किम्।।

ससंस्कारेषु लिङ्गेषु सदा सन्निहितः शिवः।
तत्राह्वानं न कर्तव्यं प्रतिपत्तिविरोधकम्।।

नाह्वानं न विसर्गं च स्वेष्टलिङ्गे तु कारयेत्।
लिङ्गनिष्ठापरो नित्यमिति शास्त्रविनिश्चयः।।

[S.S., 10.47-49; Ca.Ba.Va., pariśiṣṭa, No. 33—The beginning of II half of I stanza: Vacana reads 'तदाराध्यः' in stead of 'तदारभ्य।'

The beginning of I half of II stanza : Vacana reads 'सुसंस्कारेषु' in the place of 'ससंस्कृतेषु।' II half of the II stanza : Vacana reads 'अथाह्वानं' in stead of 'तत्राह्वानं' and 'प्रतिपत्तिविरोधतः' in the place of 'प्रतिपत्तिविरोधकम्।' The I half of the III stanza in the Vacana is : 'आह्वानं च विसर्जं (विसर्गं) च स्वेष्टलिङ्गे न कारयेत्।'']

(7) It is interesting here to note that the Śaraṇas of 12th century A.D. were aware of the doctrine of 101 Sthalas which was systematically elucidated for the first time in S.S. For instance, in one of his Vacanas, Śrī Cannabasavaṇṇa has said: 'Namma ādyara vacana nūrondu sthalava (one hundred and one sthalas) mīrida mahadalli ninditu' (Ca. Ba. Va., No. 474). Again Śrī Allamaprabhu, in one of his Vacanas (Allama. Va. Saṁ., No.800) has stated: '..... sarvācārasampattina vivarava tiḷidu, nūrondusthalada (hundred and one sthalas) ācaraṇe..... ṣaṭsthalamārgaviḍidu.....'. It is clear from this that the Śaraṇas knew about the system of 101 Sthalas as systematically elucidated by S.S.

(8) The point (7) given above is further corroborated by the fact that Śrī Cannabasavaṇṇa and Śrī Allamaprabhu have given the names of the 57 Liṅgasthalas:

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Guruliṅga trividha: Dīkṣāguru, Śikṣāguru, Jñānaguru.

Śivaliṅga trividha: Kriyāliṅga, Bhāvaliṅga, Jñānaliṅga.

Jaṅgamaliṅga trividha: Svaya, Cara, Para.

Intu Ācāraliṅga ombattu (nine).

Āgamaliṅga trividha: Kriyāgama, Bhāvāgama, Jñānāgama.

Kāyaliṅga trividha: Sakāya, Akāya, Parakāya

Ācāraliṅga trividha : Dharmācara, Bhāvācāra, Jñānācāra.

Intu Guruliṅgasthala ombattu (nine); ityubhayasthala hadineṇṭu

Anugrahaliṅga trividha: Kāyānugraha, Indriyānugraha, Prāṇānugraha

Arpitaliṅga trividha : Kāyārpita, Karaṇārpita, Bhāvārpita

Tanuguṇaliṅga trividha : Śiṣya, Śuśrūṣa, Sevya

Intu Śivaliṅgasthala ombattu (nine); Intu tṛtīyasthala ippatteḷu

Olavuliṅga trividha : Jīvātma, Antarātma, Paramātma

Nirūpaliṅga trividha: Nirdehāgama, Nirbhāvāgama, Naṣṭāgama

Prasādaliṅga trividha: Ādiprasādi, Antyaprasādi, Sevyaprasādi

Intu Jaṅgamaliṅgasthala ombattu (nine); antu caturthasthala mūvattāru.

Pādodakaliṅga trividha: Dīkṣāpādodaka; Śikṣapādodaka. Jñānapādodaka.

Niṣpattiliṅga trividha : Kriyāniṣpatti, Bhāvaniṣpatti, Jñānaniṣpatti

Ākāśaliṅga trividha : Piṇḍakāśa, Bindvākāsa, Mahadākāśa.

Intu Prāsādaliṅga ombattu (nine); antu Pañcama sthala nālvattaidu.

Prakāśaliṅga trividha : Kriyāprakāśa, Bhāvaprakāśa, Jñānaprakāśa

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Prasādaliṅga trividha: Svīkṛtaprasāda, Śiṣṭodanaprasāda, Carācaranāstiprasāda

Sthalaliṅga trividha: Bhāṇḍasthala, Bhājanasthala, Aṅgālepasthala

Śūnyaliṅga trividha: Svayaparavariyadasthala, Bhāvā-bhāvanaṣṭasthala, Jñānaśūnyasthala.

Intī Mahāliṅgasthala hanneraḍu (twelve);
antu ṣaṭsthala aivatteḷu. (fifty-seven)

(Ca. Ba. Va. No. 104)

It may be noted here that the names and the order in which they are mentioned in the above Vacana are exactly the same as those found in S.S. (Vide S.S., Paricchedas 15-20). It is only in the number of Sthalas of Śaraṇasthala and Aikyasthala (i.e., Prasādaliṅgasthala and Mahāliṅga-sthala) there is difference between S.S. and Ca. Ba. Va. According to the arrangement in S.S., Śaraṇasthala has twelve Sthalas and Aikyasthala has nine Sthalas, while in the arrangement of Ca. Ba. Va. the Śaraṇasthala has nine and the Aikyasthala has twelve Sthalas. Śrī Allamaprabhu has also mentioned these fifty-seven Sthalas in one of his Vacanas (vide Allama. Va. Sam., No. 789). Here again it may be noted that in the arrangement of the Sthalas under each of the six Sthalas (Acāraliṅgasthala, etc.,), Śrī Allamaprabhu has arranged nine Sthalas each and has taken the last three separately and explained them.

The above points, 6,7 and 8, are enough to show that the Vācanakāras (Śaraṇas) of the 12th century A.D. knew S.S. and quoted ślokas from it as supporting authority for their thoughts. Thus the date of S.S. should be regarded as going further back, i.e., before 12th century A.D.

Vacanasāhitya in Kannaḍa is not the Primary Source of 101 Sthalas: the Primary Source is S.S.

Here, it is necessary to discuss and decide conclusively as to which is the primary source of the doctrine of one

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hundred and one Sthalas. It is already stated earlier that S.S. is the primary source of the doctrine 101 Sthalas. It may be noted here that Dr. S.C. Nandimath has first observed: "Śivayogi Śivācārya seems to be arbitrary in his division; yet, by observing very carefully all the minor Sthalas, we find some principle by which he is guided throughout". (Handbook, p. 125). He has not stated as to what is that principle. It goes without saying that in the philosophical analysis of spiritual ascent what appears should not be blindly taken and that because of subtlety the progress of a spiritual pilgrim can be known through close observation only. The observation which comes subsequently should be carefully examined. The observation in question is: "Śivayogi Śivācārya collected and handed down the doctrine of 101 Sthalas said to have been formerly communicated to the sage Agastya by Reṇukācārya, one of the five traditional founders of Vīraśaivism; therefore the 101 Sthalas are said to be as ancient as Agastya, the mythical sage who is believed to be the first Āryan teacher to come to the South..... We are not certain which Agastya was the pupil of Reṇukācārya. Śivayogi Śivācārya mentions that Reṇukācārya was a contemporary of Vibhīṣaṇa, the brother of Rāvaṇa..... Then Agastya is the same sage in whose Āśrama Rāma lived. *In spite of this supposed antiquity of 101 Sthalas, there seems to be no trace of this division in the books of Basava or Cennabasava or their Colleagues. For lack of authentic proof of antiquity, the development of these 101 Sthalas may be taken to be later than the 12th century.*" (Ibid., p.125)

It is rather unfortunate that the Vacanas of Cannabasavaṇṇa and Allamaprabhu containing references to 101 Sthalas and to the names of 57 Liṅgasthalas agreeing with those in the S.S. (which I have quoted earlier), did not come to the notice of the learned scholar. In view of these references, the observation of the scholar stands rejected. It can be safely decided that the doctrine of 101 Sthalas

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was already known to the Śaraṇas of 12th century A.D. and that it was formulated on the basis of the Śaivāgamas and Śaiva Purāṇas, prior to 12th century A.D., by Śrī Śivayogi Śivācārya.

At this juncture, Śrī Śrī Dr. Immaḍi Śivabasava Svāmījī of mysore, has arrived at a conclusion that the primary source of the doctrine of 101 Sthalas is the Vacanasāhitya in Kannaḍa (12th century A.D.). (Vide S.S. & S.B., p.43-51). The ingenuity involved in the attempt of His Holiness can be seen here. The main ground on which this conclusion is based is the following statement :

एकोत्तरशतस्थलानां षट्स्थलान्तर्गतत्वेन न तेषां पृथगुपदेशः,
तद्भेदस्तु भाषाप्रबन्धादेव अवगन्तव्यः।

(Kri. Sā., Part III, p.118)

"Since one hundred and one Sthalas are understood in the doctrine of Six Sthalas, they are not separately taught; those varieties of Sthalas should be known from the Bhāṣāprabandha, i.e., the work in the Bhāṣā, regional language".

Śrī Svāmījī has ingeniously taken Bhāṣāprabandha as the Vacanasāhitya in Kannaḍa. How strange! Can 'prabandha' mean Sāhitya or literature ? Śrī Śvāmījī has further observed that the author of Kri. Sā. has said that he has written a work in the Bhāṣāprabandha (i.e., Vacanasāhitya, as His Holiness has taken). The statement of the Kri. Sā. in question is : 'अध्वनामध्वपते श्रेष्ठस्याध्वनः पारमशीय' इति मन्त्रेण कृतकलाविधानस्य लिङ्गस्य दीक्षापूर्वकं धारणमित्यागमप्रकारो भाषाप्रबन्धेऽस्मत्कृतेऽवलोकनीयः। (Kri. Sā., Part III, p. 49)— "The procedure of Āgama found in the Dīkṣā granting the Iṣṭaliṅga which is infused with the 'Kalā' (Citkalā) through the mantra: 'Adhvanāmadhvapate, etc.,' should be seen in the Bhāṣā-prabandha written by me".

Here 'asmatkṛte bhāṣāprabandhe' cannot be taken as his work in Bhāṣāprabhandha but should be taken in the

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sense of his work in Bhāṣā, regional language which is Kannaḍa in the case of the author of Kri. Sā. In the previous statement, the word Bhāṣāprabandha in the Ablative case refers to the same work denoted by the word Bhāṣāprabandha in the Locative case mentioned in the present statement. In fact in both the statements, the author of Kri. Sā. is referring to his work in Kannaḍa but not to the Vacanasāhitya. He has told in his first statment that the readers can consult his work in Kannaḍa for details about 101 Sthalas. [This work is not available now]. This does not prove anything against what is stated earlier regarding the primary source of the doctrine of 101 Sthalas. That S.S. is the first and pioneering work on the doctrine of 101 Sthalas, is confirmed. With all the ingenuity employed, Śri Svāmījī has failed to shake the accepted view.

S.N. Dasgupta's View refuted

Śrī S.N. Dasgupta has created a misconception regarding the date of S.S. on thoughtless acceptance of some ground which is no ground at all. He says: "Siddhānta Śikhāmaṇi refers to Basava and is itself referred to by Śrīpati. This shows that the book must have been written between the dates of Basava and Śrīpati" (Dasgupta, Vol. V. p.44). He has quoted the following portion from the ninth Pariccheda of S.S.:

अथ वीरभद्राचार-बसवेश्वराचारं सूचयन् भक्ताचारभेदं प्रतिपादयति—

शिवनिन्दाकरं दृष्ट्वा घातयेदथवा शपेत्।
स्थानं वा तत्परित्यज्य गच्छेद्यद्यक्षमो भवेत्।। (S.S., 6.36)

It must be at once noticed that the reference to Basaveśvarācāra is found in the preamble to the stanza portraying the Gaṇācāra, one of the Pañcācāras. This preamble belongs to the Sanskrit commentary on S.S. but not to the text of S.S. It is strange indeed that Śrī Dasgupta has failed to differentiate between the commentary written

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by Śrī Maritoṇṭadārya and the original text. What is found in the commentary cannot be attributed to the orginal text unless it is a 'svopajña' (author's own) commentary. Hence, with due respects to the eminent scholar, it should be said that he has misrepresented the whole issue. There is no reference to Basaveśvara or any of the Śaranas of his times in S.S. Hence, the ground and the conclusion on that ground are both rejected.

(9) The date of Śrīkara Bhā. of Śrīpati Paṇḍitārādhya is the deciding factor in fixing the lower limit of the date of S.S. [Even this date had been a controversial point for quite a long time. Now this date has been conclusively decided]. Śrīkara Bhā. quotes stanzas from S.S. often taking its name. For instance, Śrīkara Bhā. has the following references to S.S.:

१. "पवित्रं ते" इति ऋग्वेदमन्त्रस्य—
ऋगित्याह पवित्रं ते विततं ब्रह्मणस्पते।
तस्मात् पवित्रं तल्लिङ्गं धार्यं शैवमनामयम्।।
.....
दीक्षया रहितः साक्षान्नाप्नुयाल्लिङ्गमुत्तमम्।। (S.S., 6.59-61)
इति सिद्धान्तशिखमणौ श्रीरेणुकाचार्येण लिङ्गधारणपरत्वेन निर्देशात्। (Śrīkara Bhā., Vol. I, 1.1.1, p. 19)

२. रेणुकभगवत्पादेनापि "पिण्डता पिण्डविज्ञानं" इत्यारभ्य "एतानि शिवभक्तस्य कर्तव्यनि प्रयत्नतः" (S.S., 5.27-31) इत्यन्तेन सिद्धान्तशिखामणौ तथैवोपदिष्टम्। (Ibid., Vol. I, 1.1.1, p.31).

३. इत्यादि पाराशरस्मृति-सिद्धान्तशिखामण्यादौ लिङ्गाङ्गिदेहस्य पवित्रत्व-व्यपदेशाल्लिङ्गधारणपूजादेर्न विरोधः।। (Ibid., Vol.I, 1.1.1., p.22)

४. सिद्धान्तागमे-सिद्धान्तशिखामणौ च—
अगस्त्य मुनिशार्दूल समस्तागमपारग।
.....
सप्तमातृपरं मिश्रं सिद्धान्तं वेदसंमतम्।। (S.S., 5.2.-11)

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इत्यादिना सर्ववेदधर्मानुकूलकामिकाद्यष्टाविंशत्यागमसिद्धसिद्धान्ताभिधानवीरशैवमेव मुमुक्षुभिरुपादेयमिति निर्दिष्टम्।

(Ibid., Vol. II, p.44-45, 2.2. 37)

It becomes clear from these references that S.S. was used as an authority in the Śrīkara Bhā. Hence, S.S. existed before the date of Śrīkara Bhā., which can be taken as the lower limit. Once the date of Śrīkara Bhā. is decided, this lower limit can be decided.

The date of Śrīkara Bhā.

Śrī Hayavadana Rao who edited and published Śrīkara Bhā. from Bangalore in 1939 A.D., has decided the date of Śrikara Bhā. as 1400 A.D. The ground on which he has decided that date is that the name 'Madhva' comes in three places in the Śrīkara Bhā. as:

(i) मध्व-द्वैत-क्षपणक-तार्किकादिभिः जीवानां विभुत्वाङ्गीकारात्। तन्निरासार्थम् एतदधिकरणारम्भः। (Śrīkara Bhā., 2.3.18)

(ii) मध्वदि-तार्किकादि-केवलभेदवादिनां बौद्धादिवत् सर्व-श्रुतिसमन्वयाभावात् तन्मात्रं सुतराम् असमञ्जसम्।।

(Ibid., 2.3.40)

(iii) भागवतपाञ्चरात्रादि-मध्वादि-वैष्णवमतेषु जगत्कारणेश्वरस्य शरीरपरिग्रहात् धटपटादिवदन्तवत्त्वं विनाशित्वम्।

(Ibid., 2.2.41)

Śrī Cilakūri Nārāyāṇa Rao, in his long introduction in Telugu to the Paṇḍitārādhya-caritra of Pālkuriki Somanātha in Telugu, has criticised the view of Śrī Hayavadana Rao and has come to the conclusion that Śripati Paṇḍitārādhya (author of Śrīkara Bhā.) was prior to 12th century A.D. In this connection, Śrī Cilakūri Nārāyāṇa Rao has clearly stated that the word "Madhva" is not at all compatible in the places where he has retained the word 'Madhva'. Firstly, according to the first sentence, it will have to be admitted

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that Śrī Madhva considered Ātman as 'Vibhu' (all-pervasive). But this is not the case, because Madhvācārya has said: "हेतूनां सकाशाद् अणुरेव" and "अणोरपि जीवस्य सर्वशरीरव्याप्तिर्युज्यते।" (Bra. Sū., Madhvabhāṣya, 2.3.20 and 2.3.24). Similarly the name of an individual like 'Madhva' cannot be compatible with the general 'Matavācakas' like Tārkika, Bhāgavata, Pāñcarātra. Hence, Śrī Cilakūri Nārāyaṇa Rao felt that with the intention of pushing the date of Śrīpati Paṇḍitārādhya to a later period, Śrī Hayavadana Rao has included the word 'Madhva' in those places. This he got clarified by writing a letter to Deviḍi Jamīndār who had given the original manuscript of Śrīkara Bhā. to Śrī Hayavadana Rao:

"Ā vākyamulalo 'Madhvaśabda' maprastutamu, asambaddhamani talaci, hayavadanarāvugāraccuceyaḍamunaku mūlapratiniccina deviḍi jamīndārugāriki jābu vrāyaga vāru mūlamunu cūci vrāsināru. Kābaṭṭi Śrīpatipaṇḍituni kālamu kri. sa. 1400 ani nirṇayiñcaḍāniki sādhakamugā uṇṭundani kābolu tatpariṣkartalā padamuni cerci uṇṭārani niścayiñcikonnānu" (Paṇḍita. Ca., Bhūmikā, p.30-31).

It may be noted here that Śrī Cilakūri Nārāyaṇa Rao did not know at that time that in retaining Madhvapada in those places Śrī Hayavadana Rao depended on the evidence of only one manuscript of Śrīkara Bhā., which he had obtained from one Paṇḍit Basavārādhya of Mysore. Hence he thought that the editor intentionally added that word in those places. Yet, we have to say that Śrī Hayavadana Rao was not at all justified in retaining Madhvapada in those places on the evidence of only one manuscript, while that word is not found in those places in any one of the four manuscripts which he had obtained from Deviḍi Jamīndār.

Inscriptional evidence:

In view of the above, it is necessary to consider other evidences. There is an inscription of Mahāmaṇḍaleśvara Pallaketu Rāja of Cālukya dynasty at Mallikeśvara Temple

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at Vijayavāḍa. Its date is 12th century A.D. That inscription refers to an account of Śrīpati Paṇḍita's astonishing deed of binding the live coal in a silken cloth to prove the 'pāramya' (superiority) of Śivabhakta:

तत: पण्डिताराध्यनाम्ना भक्तोत्तमेन च।
शिवभक्त एव नूनं देवर्षिभ्योऽधिक इति।।
चीनाम्बरेऽग्निं संस्थाप्य शमीकोमलशाखया।
बद्धे मल्लेश्वर: प्रीत: प्रत्यक्ष: समजायत।।

(Inscription M.E.R. No. 536; Inscriptions of Madras Presidency, Vol. II, No. 305; South Indian Inscriptions, Vol. IV, p. 489).

In the above inscription, the name cited is 'Paṇḍitārādhya'.

It may be asked as to how to decide that that name referred to Śrīpati Paṇḍitārādhya only. The answer is that so far as the Agnistambhana-vidyā is concerned, it was one of the 'Paṇḍitatraya' (Śrīpati Paṇḍitārādhya) that is said to have demonstrated it. Mallikārjuna Paṇḍitārādhya in his telugu Śi. Ta. Sā. has referred to this:

Okkaṇḍe daivamu Śivuṇḍani
Nikkamu seyuṭaku mudice nippulu cīran
Srukkaka Śrīpatipaṇḍituṇḍ-
Aakkajamuga vijayavāḍanalajammi Śivā.

(Quoted in the introduction to Paṇḍita. Ca., p.26)

Further this account is given in Pālkurike Somanātha's Ba. Pu. (p.210), Gubbi Mallaṇārya's Bhāva. and Vīrārādhya's Dha. Gu.

It may be again asked as to the ground on which it can be said that Śrīkara Bhā. is the work of Śripatipaṇḍitārādhya. The contents of the work are indicated by Pālkurike Somanātha when he has said:

Kaḍu narthinutpattikartanā brahma
Vaḍibrahmamanu brahmavāḍulaṁ druñci

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Harabhaktiyutpattikadhipati nāṅgaṁ
Baragenda dolli Śripatipaṇḍitayya

(Paṇḍitā. Ca., Chap.1, p.7)

Here Śrīpati Paṇḍitārādhya is said to have strongly condemned the conception of Brahman of the Advaita as dry Brahman and to have established the devotion towards Śiva. What we find in the Śrīkara Bhā. is nothing but the refutation of Advaita and establishment of Śivādvaita. Hence the above statment of Somanātha clearly hints at the principal contents of Śrīkara Bhā.

Thus it can be decided that Śrīkara Bhā. belonged to 11 century A.D. Śrī Jagadguru Vīrabhadra Śivācārya of Kaśīpiṭha (Jaṅgamavāḍī Maṭh) has come to the same conclusion and Śrī Vidvān M.G. Nañjuṇḍārādhya has considered the opinions of Śrī Jagadgurūjī and Śrī Cilakūri Nārāyaṇa Rao and has come to the conclusion that Śrīpati Paṇḍitārādhya belonged 1070 A.D.

In the light of this, it can be decided that S.S. belonged to a period prior to the date of Śripati Paṇḍitārādhya, i.e., 11th century A.D. Then how far back the date of S.S. can be taken? For this the following internal evidences can be considered:

१. तस्माच्छिवमयं सर्वं जगदेतच्चराचरम्।
तदभिन्नतया भाति सर्पत्वमिव रज्जुतः।।

२. रज्जौ सर्पवद्भाति शुक्तौ च रजतत्त्ववत्।
चोरत्ववदपि स्थाणौ मरीच्यां च जलत्ववत्।।

३. गन्धर्वपुरवद्व्योम्नि सच्चिदानन्दलक्षणे।
निरस्तभेदसद्भावे शिवे विश्वं विराजते।।

४. अयथार्थप्रपञ्चोऽयं प्रतितिष्ठति शङ्करे।
सदात्मनि यथा शुक्तौ रजतत्त्वं व्यवस्थितम्।।

Although these verses can be explained in such a way as to be in conformity with the 'Jagatsatyatvavāda', yet the

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statements are taken from the context of the Advaita propounded by Śaṅkara. Hence, S.S. must have belonged to post-Śaṅkara period, i.e., 8th century A.D. Hence, it can be said that S.S. might have been composed during the period between 8th century A.D. and 10th century A.D.

New evidence proposed:

Now a seemingly clinching evidence has been discovered by Dr. Mallikarjuna Paraddi in his recent article published in February 2007 (Vide Saddharma Vā., p. 46-47). It is already noted above that Śrī Siddhanātha Śivācārya was an immediate predecessor of Śrī Śivayogi Śivācārya, the author of S.S. He is attributed the authorship of a Campū-kāvya by name Reṇuka Vijaya. This work was long back edited and published by Harīśvara Śāstrin of Mysore in 1926 A.D. The Author himself has mentioned the date of completion of his work thus:

ऋतुब्रह्मवियद्ब्रह्ममिते विक्रमवत्सरे।
मार्गशीर्षे च पौर्णम्यां प्रबन्धः प्राप पूर्णताम्।। (Re. Vi., 5.57).

(ब्रह्म - १, वियत्- ०, ब्रह्म-१ and ऋतु-६- in the reverse order)

The date of completion of Re. Vi. according to this was Vikrama year 1016, Mārgaśiras Pūrṇimā. This corresponds to the Christian year 959 A.D. Hence the date of S.S. composed by the successor of the author of Re. Vi., can be the latter half of the 10th century A.D.

This evidence needs to be thoroughly examined. On close scrutiny of the contents of Re. Vi. and comparison with those of Revaṇasiddheśvara Ragaḷe (Re. Ra) of Harihara (1185-1280 A.D.), I strongly feel that the date of completion of Re. Vi. as derived from its concluding Śloka (5.57)— i.e., Vikrama year 1016=959 A.D. — cannot be accepted. The text of Re. Vi. refers to an event of the life of Śrī Revāṇasiddha who was the elder contemporary of Śrī Basavaṇṇa (12th century A.D.). The event in question pertains to the Dīkṣā of Hāvinahāḷa Kallayya or Kallinātha

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(Bhujagāraṇya or Uragapura Kallinātha) by Śrī Rudramuni deva (Rudramuni Śivācārya) on the direction and in the presence of Śrī Revaṇasiddha. (Vide Re. Vi., 5.30-43; Havinahāḷa Kallideva Ragaḷe (Hā. Ka. Ra., p. 394-396 in Hariharana Ragaḷegaḷu- Ha. Ra.; Re. Vi. 5.30-43).

In view of this reference, I am of the view that the śloka in question is an interpolation by some scribe and that the author of Re. Vi., Śrī Siddhanātha Śivācārya, was not the same as the predecessor of Śrī Śivayogi Śivācārya. Hence, when many concrete evidences are already pointing to a date prior to 10th century A.D., in the case of Śrī Śivayogi Śivācārya, there is no necessity of taking this doubtful evidence for deciding that date. Thus it stands that Śrī Śivayogi Śivācārya wrote S.S. some time btween 8th century A.D. and 10th century A.D.

The Ancient Tradition of Vīraśaivism:

The ancient tradition of Vīraśaivism was founded by the five teachers (Pañca Ācāryas). This is established by the evidence of the Śaivāgamas:

श्रीमद्रेवणसिद्धस्य कुल्यपाकपुरोत्तमे।
सोमेश्वरलिङ्गाज्जननमावासः कदळीपुरे।।

तद्वन्मरुळसिद्धस्य वटक्षेत्रे महत्तरे।
सिद्धेशलिङ्गाज्जननं स्थानमुज्जयिनीपुरे।।

द्राक्षारामाख्यसुक्षेत्रे रामनाथाख्यलिङ्गतः।
एकोरामस्य जननमावासस्तु हिमालये।।

सुधाकुण्डाख्यसुक्षेत्रे मल्लिकार्जुनलिङ्गतः।
जननं पण्डितार्यस्य निवासः श्रीगिरौ शिवे।।

काश्यां विश्वेशलिङ्गाच्च विश्वाराध्यस्य सम्भवः।
स्थानं श्रीकाशिकाक्षेत्रे शृणु पार्वति सांदरम्।।

एते युगचतुष्केतु पञ्चाराध्या यथविधि।
मम लिङ्गमुखोद्भूता लोकविश्रुतकीर्तयः।। (Svāy.Ā., 9.8-13)

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"In the excellent city of Kulyapāka, the birth of Śrī Revaṇasiddha was from the Someśvaraliṅga and his stay was at Kadaḷīpura. Similarly in the great Vaṭakṣetra, the birth of Maruḷasiddha was from the Siddheśaliṅga and his stay was in Ujjayinī. In the holy place called Drākṣārāma, the birth of Ekorāma was from the Rāmanāthaliṅga and his stay was in the Himālayas (Kedāra). In the holy place called Sudhākuṇḍa Paṇḍitārādhya was born from the Mallikārjunaliṅga, and his stay was in Śrīgiri (Śrīśaila). In Kāśī, the birth of Viśvārādhya was from the Viśveśaliṅga and his stay was in Kāśī itself. These five Ārādhyas sprung from my, i.e., Śiva's (five) faces in the four Yugas and became well known in the world".

It may be noted here that out of the five holy places mentioned above, three holy places, viz., Kulyapāka (the present Konalupāka), Drākṣārāma and Sudhākuṇḍa (Śrīśaila) are situated in the Āndhra Pradesh. The existence of the three Liṅgas, viz., Someśvara, Rāmanātha and Mallikārjuna in that region gave the name Triliṅgadeśa to that region. 'Telugu' is the corrupt form of 'Triliṅga'. Thus three of the five teachers of Vīraśaivism hailed from Āndhra Pradesh and established their Pīṭhas in Kadaḷīpura (the present Baḷehonnur in Chickmagalur District of Karnataka), Kedāra (in the Himalayas, Rudra Prayāg District, Uttarāñchal) and Śrīśaila (Kurnool District, Andhra Pradesh) respectively. Śrī Jagadguru Maruḷasiddha arose from the Siddheśvaraliṅga at Vaṭakṣetra near Ujjain in the present Madhya Pradesh and stayed there. One of his successors whose name was also Śrī Jagadguru Maruḷasiddha, migrated to South India and established the Pīṭha at a place, Kaggallupura, now called Ujjinī, after the name of that Ujjayinī, in the Bellary District of Karnataka. Śrī Jagadguru Viśvārādhya established the Pīṭha at Kāśī itself and the Pīṭha is well known as Jaṅgaṁvāḍī Maṭh. Another point to be noted here is that according to the tradition recorded in the Śaivāgamas the five teachers arose from those Liṅgas in all the four Yugas. In the Kṛtayuga they were called Ekākṣara Śivācārya,

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Dvyakṣara Śivācārya, Tryakṣara Śivācārya, Caturakṣara Śivācārya and Pañcākṣara Śivācārya. In the Tretāyuga they were called Ekavaktra Śivacārya, Dvivaktra Śivācārya, Trivaktra Śivācārya, Caturvaktra Śivācārya and Pāñcavaktra Śivācārya. The names of the teachers in Dvāparayuga were Reṇuka, Dāruka, Ghaṇṭākarṇa, Dhenukarṇa and Viśvakarṇa. Their names in the Kaliyuga are: Revaṇārādhya (Revaṇasiddha), Maruḷārādhya (Maruḷasiddha), Ekorāmārādhya, Paṇḍitārādhya and Viśvarādhya. The heritage of these Ācāryas has continued in the five Pīṭhas to this day. The five Gotras and Sūtras of these Pīṭhas are in vogue from times immemorial. They are given in the following table:

	Pīṭha	Gotra	Sūtra
1.	Śrī Rambhāpurī	Vīragotra	Paḍviḍīsūtra
2.	Śrī Ujjayinī	Nandigotra	Vṛṣṭisūtra
3.	Śrī Kedāra	Bhṛṅgigotra	Lambanasūtra.
4.	Śrī Śrīśaila	Vṛṣabhagotra	Muktāgucchasūtra
5.	Śrī Kāśī	Skandagotra	Pañcavarṇasūtra

Every Vīraśaiva belongs to one or the other of these Gotras and Śūtras.

The heritate of the five Ācāryas and their five Pīṭhas can be established not only on the basis of the literary evidences as above but also on the basis of the historical evidences in the form copper plate edicts.

1. Śrī Rambhāpurīpīṭha

The earliest literary record regarding Śrī Rambhāpurī Pīṭha is a Sanskrit poem called 'Guruvaṁśakāvya' of Paṇḍit Kāśī Lakṣmaṇaśāstrin (Published from Vanivilas Press, Śriraṅgam). This poem, in its third canto, describes the granting of Candramaulīśvarliṅga and Ratnagarbha Gaṇapati to Śrī Śaṅkarācārya by Revaṇasiddha Mahāyogin:

श्रीचन्द्रमौलीश्वरलिङ्गमस्मै सद्रत्नगर्भं गणनायकं च।
स विश्वरूपाय सुसिद्धदत्तं दत्त्वा न्यगादीच्चिरमर्चयेति।।

(Guru. Vaṁ. Kā. 3.33)

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Śrī Śaṅkarācārya called his disciple Śrī Sureśvarācārya (Viśvarūpa) at the time of his going to Kāñcī and said that he should daily worship the Candramaulīśvaraliṅga and Ratnagarbha Gaṇapati given by the 'Susiddha'. Here the author of the Kāvya, Śrī Laksmaṇaśāstrin has explained the term 'susiddhadattam' in his own commentary as "सुसिद्धेन रेवणसिद्धमहायोगिना दत्तं श्रीचन्द्रमौलीश्वर-लिङ्गम्...." This Kāvya was composed by Śrī Lakṣmaṇaśāstrin who was the 'Āsthāna Vidvān' of Śrī Śṛṅgerī pīṭha, on the direction of the then pontiff of the Pīṭha, Śrī Saccidānanda Bhāratī Munīndra. The colophons of the seven Sargas printed are pointers to this : इति श्रीमत्परमहंसपरिव्राजकाचार्यबिरुदावलीविराजित-श्रीमन्नृसिंह-भारतीकरकमलसञ्जात-सकल-विद्याविशारदपण्डितपुण्डरीकमण्डलीमार्तण्ड-श्रीसच्चिदानन्दभारतीमुनीन्द्रनिर्मापिते विद्वद्बालक-लक्ष्मणशास्त्रिविरचिते गुरुवंशे महाकाव्ये.... सर्गः। (निर्मापिते- caused to be written). This account is given in the Śiva. Ta. Ra., 4.12. 6-10; 12.4 of Keḷadi Basavabhūpāla. Śrī Niṭṭūr Nañjaṇārya has also referred to this event in his Ve. Vī. Ci. (quoted in Vī. Pañca. Pa., P.5)

शंङ्कराचार्यसन्नामयोगीन्द्राय महोज्ज्वलम्।
चन्द्रमौलीश्वरं लिङ्गं दत्तवानिति विश्रुतम्।।
श्रीरेणुकगणेशाख्यं रेवणासिद्धदेशिकम्।
वीरशैवमताचार्यं वन्देऽहं तं जगद्गुरुम्।।

Madhya. Yug. Cā. Ko. in Marāṭhi refers to this : रेवणसिद्ध याने शंकराचार्याना चन्द्रमौळीश्वरलिङ्ग दिती असि प्रसिद्धि आहे। हे शंकराचार्य म्हणजे आद्य शंकराचार्य होता, हा जातीने जंगम होता।। (p.714)

This shows that there was one Ācārya Revaṇasiddha during the time of Śrī Śaṅkarācārya. Thus the tradition of the Rambhāpurīpīṭha goes back to a period earlier than 8th century.

Revaṇasiddha's prophesy in Harihara's dream:

It is known that Hakka (Harihara) and Bukka founded the Vijayanagar empire in the Śalivāhana Śaka year 1258,

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corresponding to the Christian era year 1336 A.D., i.e., Dhātṛ saṁvatsara, Vaiśākhamāsa, Śuklapakṣa, Sūryavāsara (Bhānuvāsara), Saptamītithi, Makhānakṣatra:

नागेष्वर्कैर्मित इह शके शालिवाहस्य याते
धातर्यब्दे शुभसमुचिते मासि वैशाखनाम्नि।
शुक्ले पक्षे सुगुणपितृभे सूर्यवारे सुलग्ने
सप्तम्यां श्रीविजयनगरीं निर्ममे निर्ममेन्द्रः।।

(Gu. Vaṁ. Kā., 6.8)

Before recording this historical event, Śrī Kāśī Lakṣmaṇaśāstrin has narrated the circumstances leading to that event in the 5th and the 6th Sargas of his Gu. Vaṁ. Kā. The first of the circumstances was the appearance of Śrī Revaṇasiddha in Harihara's dream and the prophesy of his coming to power: It is said that Harihara and Bukka, two of the five sons of King Saṅgama of Yadu race, were first under the protection of King Vīrabhadra. (Ibid., 5.50). They were employed as the officers of the treasury (Ibid., 5.52). When Vīrabhadra was defeated in the battle by the then Dehalī Sultan (Suratrāṇa= Sanskritised form of Sultan), Harihara and Bukka escaped and took refuge under King Rāmanātha of Ekaśilānagara. (Ibid., 5.52-54). King Rāmanātha met with the same fate as Vīrabhadra. Then the brothers were taken prisoners by the commander of the Sultan's cavalry. The soldiers took the two brothers to the mansion of the commander and put them in pitch darkness there. When the soldiers came there in the morning the two brothers were still there. The commander who came to know that, became pleased with their sincerity, gave them a part of the army of Cavalry and Infantry and sent them to South India. (Ibid., 5.53-57).

They crossed the river Kṛṣṇā (Ibid., 5.58) and then in the battle they were defeated by Ballāḷa. They escaped into a thick forest. Sleeping with his head on the lap of Bukka, Harihara experienced a dream in which he saw Śrī Revaṇasiddha:

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बल्लालक्षितिपालकेन विजितौ युद्धेन मध्ये महा-
वल्लीभृद्विपिनस्य चक्रतुरिमौ श्रान्त्योपवेशं चिरम्।
निद्राणः सहजाङ्गगो हरिहरक्षोणीभृदेष क्षणं
भद्रं रेवणसिद्धयोग्यधिगमस्वप्नं तदाप्नोत्तराम्।। (Ibid., 5.59)

Śrī Revaṇasiddha said to Harihara in his dream:

"स्वस्ति श्रीमन्नृप तव भवेद्वीर सिंहासनश्रीः
विद्यारण्यप्रचुरकृपया सर्वसंरक्षणाय।
विश्वोत्तुङ्गं विबुध कलयेश्छन्द्रमौलीशलिङ्गं
भाविक्ष्मेशास्त्रिगुणगणितैकादशाथ त्वदाद्याः।।
अग्रे भावी त्रिभुवननुतो वीरपूर्वो वसन्तः
सर्वामुर्वीं सुचिरमविता धार्मिकः सर्वथेति।"

उक्त्वा स्वप्ने हरिहरनृपं रेवणासिद्धयोगी-
अन्तर्धानं समभजदथ प्राबुधत्सोऽपि भूपः।। (Ibid., 6.12)

"Welfare to you, O King! O hero! With the abundant grace of Vidyāraṇya, you will get regal power for the protection of all. O wise one! Cherish in mind the supreme Candramaulīśvaraliṅga. The further kings starting from you would be thirty three (11×3=33). Thereafter pious king by name Vīravasanta will rule the entire earth for long. He will be praised by the three worlds."

With these words told to king Harihara in his dream, Śrī Revaṇasiddhayogin disappeared. Then the King, too, woke up from sleep. The rest is history that is known. What is not known as the background is given in Gu. Vaṁ. Kā.

Śrī Reṇuka, Śrī Revaṇasiddha:

Śrī Reṇuka, who was the Ācārya of the Dvāparayuga, arose from the Someśvaraliṅga at Kollipākī—(Konalupāka—with this modern name it is in Andhra Pradesh, about 60 km aways from Hyderabad). He went to Malaya mountain and taught the Vīraśaivasiddhānta of 101 Sthalas to Agastya; then he went to Laṅkā and on the request of

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Vibhīṣaṇa, installed 3 crores of Liṅgas there to fulfil the last wish of Rāvaṇa who had resolved to install 9 crores of Liṅgas and had got 6 crores of Liṅgas installed during his life-time. These are the events which are recorded in S.S. [This shows Śrī Śivayogi Śivācārya's historical sense; he has recorded only the events which occurred in the beginning of Dvāparayuga, deeming that Agastya and Vibhīṣaṇa lived during that period which was close to the Tretāyuga in which Śrī Rāma flourished].

It may be recorded here that there is a 'Renukāśrama' and also a 'Reṇukavana' at a village called Kirumalay about 15 Kilometres from Jāfna. There are hundreds of Viraśaiva families there. This is told by Vedamūrti Śrī Vīrayya Svāmi Śāstrimaṭh of Dārukāśrama in Rājājinagar, Bangalore. He visited Śrī Laṅkā in June 1979 and personally saw the 'Reṇukāśrama' and 'Reṇukavana' at Kirumalāy and further went to Tānake Santurai where he saw Śrī Guru Vīrabhadra temple and met Viraśaivas living there. While coming back he has brought a copper plate having the imprint of Śri Reṇuka's 'Liṅgodbhavamūrti'.

In the tradition of the Rambhāpurīpītha, there were many Jagadgurus by name Śrī Reṇuka, Śrī Revaṇasiddha and Śrī Revaṇārādhya. Those who have written about Śrī Reṇuka, have combined the events in the lives of all those who obviously lived at different periods of time and have projected the life-history of many Reṇukas and Revaṇasiddhas from Ādi Reṇuka to Revaṇasiddha who was an elder contemporary of Basavaṇṇa. This is what we find in Re.Vi. of Siddhanātha Śivācārya (Sanskrit) and Re. Ra. of Harihara. They give an account of the lives of many Reṇukas from the ancient Reṇuka to Revaṇasiddha of Bijjala's time (12th century A.D.) who was an elder contemporary of Śrī Basavaṇṇa. The authors have, however, thrown a hint to indicate that their works were not on the life of one Reṇuka but an account of the Reṇuka tradition:

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Śiva orders :

भक्तौघायोपदेशात् प्रकटय
परितस्त्वं शताब्दांश्च सप्त।
प्रत्यक्षं तावतोब्दान् रहसि च
विचरन् भूय आयाहि याहि।। (Re.V.,1.13)

'Tanna manadoḷ Siddharevaṇam naḍe noḍi
Pannagābharaṇanittājñe nere kaigūḍi
Arideḷunūr ariyadeḷunūru vatsaraṁ
Nere sandudinniḷeyoḷiralāgadu.....'

(Re. Ra., last protion)

"Śrī Revaṇasiddha thought that the order of Śiva has been duly carried out. I stayed on the earth visibly for seven hundred years and invisibly for seven hundred years. Now I should not stay on the earth".

Thus Siddhanātha and Harihara have indicated that Śrī Revaṇasiddha spread the tenets of Vīraśaivism for 1400 years, 700 years in person and 700 years without being seen in the world. [Although Śrī Śivayogi Śivācārya has said that Śrī Reṇuka moved about in person and in cognito, he has not referred to the period. (Vido S.S., 21.37]. Hence, Śrī Reṇuka or Śrī Revaṇasiddha was not one but many. Three Reṇukas can be clearly discerned from the tradition. One was Śrī Reṇuka who gave 'Śiva-tattvopadeśa' to sage Agastya and who showed favour towards Vībhīṣaṇa by installing three crores of Liṅgas at Laṅkā according to Rāvaṇa's wish. That was Śrī Reṇuka of post-Rāma period. The second Śrī Reṇuka was Revaṇa-siddha, a contemporary of Śrī Śaṅkarācārya to whom he granted the Candramauḷīśvaraliṅga and Ratnagarbha Gaṇapati. The third was Śrī Revaṇasiddha an elder contemporary of Basavaṇṇa. It was this Revaṇasiddha who blessed the womb of Suggalādevī and predicted that an eminent person of great spiritual power would be born from her womb. (Siddha. Ca. 1.40). Siddharāmeśvara was

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born according to his prophecy. Thus Śrī Reṇuka and Śrī Revaṇasiddhas were different Ācāryas. The date of Revaṇasiddhas cannot be superimposed on Śrī Reṇuka.

Śrī Rambhāpurīpīṭha is famous from ancient times. From Śrī Revaṇārādhya, the founder of the Pīṭha in the Kaliyuga to the Present pontiff Śrī Jagadguru Vīra Someśvara Śivācārya Mahāsvāmījī, 120 Jagadgurus are counted and the present pontiff is the 121st Jagadguru. There seems to have been some breaks in counting. Otherwise the number of pontiffs would not have been so less. Due to the fact that the Ācāryas of the same names adorned the Pīṭhas, there might have been some confusion regarding the counting.

2. Śrī Ujjayinīpīṭha

In the tradition of Ujjayinīpīṭha, it is known that Śrautapāla and Bhānumati, the royal couple of Ujjayinī (Avantikā the capital of Avantī country, present Ujjain in Madhya Pradesh) were the devotees of Śrī Jagadguru Maruḷārādhya. They had taken Śivadīkṣā from him and took to 'Sāttvika' form of worship in the form of Śivapūjā by relinquishing Aśvamedha, etc., which involved violence. Many Jagadgurus after Śrī Maruḷarādhya preached and spread Vīraśaivism in the then Madhya Pradesh area. Then came Śrī Jagadguru Śambhumuni. He had to face the anger of Śrī Vīrasena Mahāraja who embraced Jainism and began to trouble the Vīraśaivas. He raised an army and conducted a successful war against the Jaina King. After Śrī Śambhumuni Śrī Jagadguru Maruḷārādhya II occupied the Pīṭha. He found it difficult to live safely under Vīrasena and changed the Pīṭha to south India in about the middle of 11th century A.D. After the establishment of the Pīṭha at a specific place in Karnataka, he named the place as Ujjainī in the memory of the original Pīṭhasthāna. Rāṣṭrakūṭas, Kākatīyas of warangal, Bhuvanaikamalla Someśvara, etc., became disciples of the Ujjayinīpīṭha and gave grants to it. Due to migration from Madhya Pradesh

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to South India, lots of historical records of the Pīṭha have been lost. Hence we have to depend on Hūli Nandīśa's Maruḷa. Vi. and Maruḷa Si. (the latter being the prose version of the former). The Ācārya of the Dvāparayuga, viz., Dārukācārya taught 'Śivādvaita' to Dadhīci who resided in Naimiṣāraṇya. Śrī Rāmadāsa Gauḍa, in his Hindi work called 'Hindutva', has stated the tradition thus: अवन्तिकीपुरी के सिद्धेश्वरलिङ्ग से जो भगवान के वामदेवरूप है, भगवान मरुळाराध्य जी प्रकट हुई, कहते हैं की वे अवन्ति के राजा से अनबन हो जाने के कारण, बल्लारी जिला के एक गाव में आकर बस गये, उनके बसने से उस गआँव का नाम भी उज्जयिनी पड गया। अवन्ती मे भी इनकी एक शाखामठ अब तक मौजूद है। (His Holiness Sri Maruḷārādhya who was of the form of Vāmadevamukha of Śiva, arose from the Siddheśvaraliṅga near Ujjayinī (Vaṭakṣetra Siddheśvara). They say that due to some tussle with a king of Ujjayinī, he came and settled in a village in Ballary District. Due to his stay at that place, the name Ujjayinī is said to have been given to that place. Even now a branch Maṭh of this Pīṭha is found in Ujjayinī).

Śrī Jagadguru Maruḷasiddha who brought the Pīṭha from Avanti Ujjayinī to Ujjainī in Karnataka, became successful in nullifying the haughtiness of Māyādevī of Kolhāpur. With the munificent donations of Kākatīya Gajapati of warangal and Bhuvanaikamalla Someśvara of Kalyāṇa, his holiness got the Pīṭha and temple construcuted through Śrī Jakkaṇācārya and installed the Siddheśvaraliṅga and the statues of Mūḷa Maruḷārādhya and the later 14 Pīṭhācāryas. For the inauguration of the Pīṭha, Śrī Jagadguru Revaṇasiddha who was the elder contemporary of Basavaṇṇa and Śrī Jagadguru Paṇḍitārādhya had come. On that occasion, the Kings of Rāṣṭrakūṭa family and Warangal Kākatīyas offered rich gifts and Kalyāṇa Someśvara gave the 'dāna' of 120 Maṭhas.

The later Jagadgurus of the Pīṭha taught Vīraśaiva tenets and guided people of all castes and creeds. (Vide V.B.P., p. 17-18 for more details). Jagadguru of the Pīṭha,

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Śrī Śrī Śrī Maruḷasiddha Rājadesikendra Mahāsvāmījī, who passed away recently, was the 111th Pontiff. The present Jagadguru, Śrī Śrī Śrī Abhinava Siddhaliṅga Rājadeśikendra Śivācārya Mahāsvāmījī has been the 112nd Pontiff. What is said about the Rambhāpurīpīṭha in respect of the number of pontiffs, has to be stated with regard to this Pīṭha also.

3. Śrī Kedārapīṭha

According to the available evidences, the antiquity of the Kedārapīṭha goes at least to the times of King Janamejaya. This can be stated on the basis of the Copper Plate Edict belonging to Janamejaya, the text of which is given below :

॥ श्री केदरेश्वराय नमः ॥ स्वस्तिश्री विजयाभ्युदय युधिष्ठिर शके प्लवङ्गाख्ये एकोननवतितमसंवत्सरे सहसि मासे अमावास्यायां सोमवासरे श्रीमन्महाराजाधिराज-परमेश्वर-वैयाघ्रपदगोत्रज-श्रीजनमेजयभूपालः इन्द्रप्रस्थ-नगरीसिंहासनस्थः सकलवर्णाश्रमधर्मपरिपालकः उत्तरहिमालये श्रीकेदारक्षेत्रे तत्रत्यमुनेरुषामठस्य श्रीगोस्वामी आनन्दलिङ्गजङ्गम-श्रीमच्छिष्यज्ञानलिङ्ग-जङ्गमद्वारा आराधित-श्रीकेदारनाथस्य पूजार्थं चतुःसीमापरिक्रमः पूर्वभागे दक्षिणवाहिनी मन्दाकिनी पश्चिम-दक्षिणभागे क्षीरगङ्गा, उत्तर-पश्चिमे मधुगङ्गा, पूर्वोत्तरभागे स्वर्गद्वार-नदी, दक्षिणे सरस्वतीमन्दाकिन्योः सङ्गमः। एतन्मध्ये श्रीकेदारक्षेत्रम्। भवच्छिष्य परम्परयाऽऽचन्द्रार्कपर्यन्तं निधिनिक्षेप-जल-पाषणगामि-सिद्धसाध्य-तेजस्वाम्यसहितं स्वबुद्ध्याऽऽनुकूल्येनाऽस्मन्मातृसमये सहिरंण्यमन्दाकिनीजलधारापूर्वकं क्षेत्रमिदं हस्ते दत्तवानस्मि। एतद्धर्मसाधनस्य साक्षिणः—

आदित्यचन्द्रावनलश्च द्यौर्भूमिरापो हृदयं यमश्च।
अहश्च रात्रिश्च उभे च सन्ध्ये धर्मश्च जानन्ति नरस्य वृत्तम्।।
दानपालनयोर्मध्ये दानाच्छ्रेयोऽनुपालनम्।
दानात्स्वार्गमवप्नोति पालनाद् द्विगुणं फलम्।।
स्वदत्ताद् द्विगुणं पुण्यं परदत्तानुपालनम्।
परदत्तापहारेण स्वदत्तं निष्फलं भवेत्।।
स्वदत्ता पुत्रिका ज्ञेया पितृदत्ता सहोदरा।
अन्यदत्ता तु जननी दत्तभूमिं परित्यजेत्।।

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अन्यैस्तु वर्धितं भुङ्क्ते सार्थस्य वर्धितं न तु।
ततः कष्टस्ततो नीचः स्वयं दत्तापहारकः।।
स्वदत्तां परदत्तां वा ब्रह्मवृत्तिं हरेच्च यः।
षष्ठिवर्षसहस्राणि विष्ठायां जायते क्रिमिः।। इति ।।

Translation:

"In the auspicious year called Plavaṅga, which is the 89th year in the Yudhiṣṭhira Śaka, in the Mārgaśīrṣa month, on the Amāvāsyā day called Monday, Śrī Janamejaya bhūpāla, the Emperor Lord belonging to Vaiyaghrapada-gotra and adorning the throne of Indraprastha city, who is the guardian of Varṇāśramadharma, has offered this Śrī Kedārakṣetra which is surrounded on all the four quarters by southward flowing Mandākinī river in the East, Kṣīragaṅgā in the South-west, Madhugaṅgā in the North-west, Svargadvāra river in the North-east and the confluence of Sarasvatī and Mandākinī in the South, to the Gosvāmin Ānandaliṅga Jaṅgama of the Uṣāmaṭha in the Kedārakṣetra of North Himālaya, for the purpose of getting the worship of Śrī Kedāranātha done through his disciple Jñānaliṅga Jaṅgama. I have offered the Kṣetra into Your hands along with the ownership of the treasures, hoards, waters, rocks and the lustres (minerals) which are already existing and which would be formed in future for all the times as long as the moon and sun last. The witnesses of this Dharmasādhana are:

"The sun, the moon, the wind, the sky, the earth, waters, the heart and Yama. Between donation and protection of the donated, the latter is superior to the former. By donation one attains heaven and by protection of the donated one gets double the reward. The protection of what is donated by others brings double the merit of that of what is given by one's self. By the stealing of what is donated by others, what is given by one's self goes without any fruits. What is given by one's self should be deemed as the daughter, what is given by one's father as the sister

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and what is given by others as the mother and the region donated should be given up. One who takes back what is donated by one's self, is worse and more degraded than the person who enjoys what is accumlated by others without increasing it in any way. Whether donated by one's self or by others, if one steals the 'Brahmavṛtti', one will be born as a worm in the excreta for sixty thousand years".

It may be noted here that the Yudhiṣṭhira Age approximately conforms to the Kali Age. The present year in the Kali Age is 5108. Thus 89th year of Yudhiṣṭira Age world be equal to 3017 B.C. approximately. Thus the date of Janamejaya's edict is 3017 B.C., i.e., more than five thousand years ago. Further according to the list of the pontiffs of the Kedārapīṭha published in a book called 'Gadvāl kā Itihās' (in Hindi) written by Paṇḍit Harikrishna Rathooḍi (published from Gadwal Press, Dehra Dun in 1982), the number of pontiffs comes to 322. The elder Gurūjī of Kedārapītha called Śrī Jagadguru Siddheśvaraliṅga Śivācārya is 323rd Svāmījī and younger Gurūjī called Śrī Jagadguru Bhīmāśaṅkaraliṅga Śivācārya is the 324th Svāmījī of the Pīṭha. Even if ten years of duration is allowed for each Pontiff of the Pīṭha, the date of the Pīṭha goes back to a period earlier than 3240 years. As mentioned in King Janamejaya's edict, the Maṭh of Kedārapīṭha is called Uṣāmaṭha. Its vernactlar form is 'Okhīmaṭh' and it is now the name with which the pīṭha is called. It is called Uṣāmaṭha because it was got construtcted by Bāṇāsura's daughter Uṣādevī who was the wife of Aniruddha, a grand son of Śrī Kṛṣṇa.

The Kṛtayuga Ācārya of this Pīṭha, viz., Tryakṣara Śivācārya taught king Māndhātṛ of the Solar Race about the tenets of Vīraśaivism. The king spent his last days in the Pīṭha at Okhīmaṭh. In memory of this, the king's statue has been installed in the Pīṭha. Ghaṇṭākarṇa Śivācārya of the Dvāparayuga travelled from Kedāra to Kāśī with the task of spreading Vīraśaivism in North India and at Kāśī he taught Vīraśaivism to sage Vyāsa. As an evidence of that

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there has been at Vyāsakāśī a Vyāseśvara temple with a statue in sitting posture of Śrī Ghaṇṭākarṇa doing 'Pūjā' of the Iṣṭaliṅga on the left palm of his hand. After taking Dīkṣā from Śri Ghaṇṭākarṇa, Vyāsa became engaged in doing Śivāpūjā:

पराशर्यस्तदारभ्य शम्भुभक्तिपरोऽभवत्।
लिङ्गं व्यासेश्वरं प्राप्य घण्टाकर्णहृदाग्रतः।।
विभूतिभूषणो नित्यं नित्यं रुद्राक्षभूषणः।
रुद्रसूक्तपरो नित्यं नित्यं लिङ्गार्चकोऽभवत्।।

(Skānda P., Kā. Kha., 95.68-69)

4. Śrī Śrīśailapīṭha

As regards the antiquity of Śrīśailapīṭha, the earliest literary record is about Srī Jagadguru Sadānanda Śivācārya of Śrīśailapīṭha in the Skānda P., Śa. Saṁ., Śrī. Khaṇḍa, Uttarabhāga, (85th Adhyāya, 62-64):

तस्मिन् श्रीपर्वते पुण्ये संसाराभयभेषजे।
आस्ते लिङ्गाङ्गसम्बन्धी सदानन्दाह्वयो मुनिः।।
सर्वोपनिषदर्थज्ञः शिवध्यानपरायणः।
भस्मावलिप्तसर्वाङ्गो रुद्राध्यानपरायणः।।
रुद्राक्षमालाभरणो धृतपाशुपतव्रतः।
अतिवर्णाश्रमी योगी जीवन्मुक्तो जगद्गुरुः।।

"In that Śrīśaila mountain, which was the medicine procuring fearlessness regarding transmigration, there flourished the great sage called Sadānanda, who was adept in the communion between the Liṅga and the Aṅga (Paramātman and Jīvātman), who was well-versed in all Upaniṣads, who was engrossed in meditation on Śiva, who had smeared all his limbs with Bhasma, who had taken recourse to Rudrādhyāya, who had adorned himself with the garland of Rudrākṣas, who had undertaken the Vow of Pāśupata (Vīraśaiva), who had transgressed the limits of Varṇāśrama, who was a Yogin, who was a Jīvanmukta and

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who enjoyed the status of a Jagadguru". In 940 A.D., an Āndhra King called Nanne Coladeva dedicated his Telugu poem called Kumārasambhava to the then Jagadguru of Śrīśailapīṭha called Jaṅgama Mallikārjuna Devācārya. (Kumārasambhava is edited by Prof. M.V. Rāmakṛṣṇa Kavi and published from Rājamahendri in 1909). These are the sufficient proof for the existence of Śrīśailapīṭha much before 10th century A.D.

Sadānanda Yogin and Piṅgala:

The said Jagadguru Sadānanda Yogin cured one Piṅgala, the son of a rich man called Śveta, from leprosy and favoured him with Śaivadīkṣā:

आहूय पिङ्गलं शिष्यमिदं वाक्यमभाषत।
अद्यप्रभुति साधो त्वं त्रिपुण्ड्रं भस्मनावह।।

सर्वाङ्गेद्धूलनं नित्यं कुरु धर्मपरायण:।
अग्निरित्यादिमन्त्रै: श्रीमत्पञ्चाक्षरेण वा।।

रुद्रमन्त्रजपाभ्यासपरो भव समाहित:।
यावज्जीवमिदं दत्तमिष्टलिङ्गं समर्चय।।

कराब्जपीठे विन्यस्य तद्ध्यानासक्तमानस:।
लिङ्गाङ्गसङ्गिनो वत्स पुनर्जन्म न विद्यते।।

युगपज्ज्ञानसिद्धि: स्यात्ततो मोक्षमवाप्नुयात्।
तस्मात्त्वं प्राणलिङ्गाङ्गसम्बन्धी भव सर्वदा।।

(Sadānandayogin) called the disciple Piṅgala and said: "Today you put on the 'tripuṇḍra' of Bhasma; do 'bhasmoddhūlana' having dedication to Dharma, with the Mantra 'Agniriti bhasma, etc.,' or 'Śrī Pañcākṣara' Mantra. Be duly engaged in the study of Rudramantras with concentration. Do the worship of the Iṣṭaliṅga granted to you all your life meditating on it. There is no rebirth to the Viraśaiva who has achieved 'Liṅgāṅgayoga'. There will be two achievements, one in life here through knowledge and another through liberation. You should realise 'Liṅgāṅga-

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saṅga' at all times". The Dvāpayugācārya, viz., Śrī Dhenukarṇa taught Śivadvaita to Sānanda Maharṣi.

Mudenur Dāsimayya

Dāsimayya of Mudenur (980-1040.A.D.) received 'Vīraśaivatattvopadeśa' from one of the Jagadgurus of the Śrīśailapīṭha. This shows that the Pīṭha existed much earlier to 10th century A.D.

Śrī Jagadguru Umāpati Paṇḍitārādhya Śivācārya Mahāsvāmījī who passed away recently was the 24th Jagadguru of the Pīṭha. The present Jagadguru Śrī Śrī Śrī Abhiṇava Siddharāma Paṇḍitārādhya Śivācārya Mahāsvāmījī has been the 25th Pontiff. The names of many of the Ācāryas of this Pīṭha have disappeared in the womb of time.

5. Śrī Kāśīpīṭha:

The Kāśīpīṭha at Vārāṇasī is well known as Jaṅgamwāḍī Maṭh. It is the most ancient among the Maṭhas in Vārāṇasī. This fact is recorded in the history of Vārāṇasī. Śrī Vaidyanātha Sarasvatī has written about this in 'Swatantra Bhārat' a Hindi daily published form Vārāṇasī, in its edition dated 26-11-1986: "काशी में जितने भी जीवित मठ हैं उनमें सबसे प्राचीन है वीरशैवों का जङ्गमवाडीमठ, जिस की स्थापना छठी शताब्दी में हूई मानी जाती है। इन में सर्वाधिक संख्या उन मठों की हैं जिनकी स्थापना १८०१ से १९६८ के बीच में हुई हैं।" The most ancient record available about this Maṭh belongs to 6th century A.D. It is a Copperplate Edict belonging to Saṁvat 631 which is equivalent to 574 A.D. It records the donation made by Śrī Jainandadeva, a king of Kāśī, to the then Pīṭhādhipati Śrī Jagadguru Mallikārjuna Jaṅgama":

श्री गणेशाय नमः

पाठ सही

श्री विश्वेश्वर

स्वस्ति श्री महाराजाधिराज श्रीश्री महाराज जैनन्ददेव काशी नरेश अदेसाति श्री श्री श्री विश्वाराध्य सिंहासनकंह गोसायी मल्लिकार्जुन जंगमकंह

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भूमि दीन्ह कर्दमेश्वर महादेव गङ्गाजी के मध्य गौचारनवन मध्ये शिवप्रीतिने दिशिका प्रमाण पूर्व-पश्चिम परग ८०० उत्तर-दक्षिण परग ८०० एहि भूमिमह जे किछु उत्पन्नहोप ए सभ गोसायी मल्लिकार्जनसम्प्रदाय सदा सर्वदा भोगकरही एहि भूमिपरजे मन्ददृष्टिने देखेगा सो धोका उठावेगा.

स्वदत्तां परदत्तां वा यो हरेत् पृथिवीमिमाम्।
षष्टिवर्षसहस्राणि विष्टायां जायते क्रिमिः ।।१।।

आदित्यचन्द्रावनिलश्च द्यौर्भूमिरापो हृदयं यमश्च।
अहश्च रात्रिश्च उभे च सन्ध्ये धर्मश्च जानाति नरस्य वृत्तम् ।।२।।

दानपालनयोर्मध्ये दानाच्छ्रेयोऽनुपालनम्।
दानात्स्वर्गमवाप्नोति पालनादद्धुतं पदम् ।।३।।

स्वदत्ताद् द्विगुणं पुण्यं परदत्तानुपालनम्।
परदत्तापहारेण स्वदत्तं निष्फलं भवेत् ।।४।।

मिति कार्तिक सुदि देवोत्थान एकादशी संवत् ६३१.....६३१ में जैनन्ददेव काशी नरेशाने जो सनद दिया था उसका अविकल प्रतिलिपि है, यह हमने देखलिया, उनके पुराना होनेके वजह से यह ताम्रपटपर लिखा गया संवत् १९८२ मि। आषाढा। बदी ।।८।।

प्रभुनारायण सिंहः
काशीराजः

Translation:

Welfare. By the order of Śrī Mahārajādhirāja Śrī Mahārāja Jainandadeva, the King of Kāśī, has donated to His Holiness Mallikārjuna Jaṅgama of Śrī Śrī Śrī Viśvārādhya Simhāsana, for attaining Śiva's grace, this cow-grazing land from the Kardameśvara Mahādev temple to Gaṅgājī (Gaṅgā river) measuring 800 Paragas from east to west and 800 Paragas from north to south and has requested that his Holiness Mallikārjuna Jaṅgama and his tradition can have the ownership of this land along with its produce. He who looks at this land even with dim eyes, would be reduced to nought.

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Whether it is donated by one's self or by others, whoever steals this land would be born as a worm in the excreta for sixty thousand years. (1)

The sun, the moon, the wind, the fire, the earth, the water, the heart, the Yama, the day, the night, the two twilight periods of morning and evening and the Dharma know the behavior of man. (2)

Between donation and protection of what is donated, the latter is superior to the former. Through donation one attains heaven and through the protection of that one attains the highest (astonishing) state. (3)

The protection of what is donated brings double the merit of what is got through donation. By the stealing of what is donated by others, what is donated by one's self goes without reward. (4)

Date : Kārtik Śuddha Devotthāna Ekādasī Saṁvat 631.

This is the true copy of that 'Sanad' which was given by the Kāśī King Jainandadeva in 631 (Vikram Era). Since it has become old, this has been engraved on a Copper plate on 8, Āṣāḍha Badī (Śuddha), Saṁvat 1982 (which is equal to 1925 A.D.).

PRABHUNĀRĀYAṆA SIṀHA
KĀŚĪRAJA

Justice Babu Vindhyāvāsi Prasād of Banaras Sub-judge Court has certified to the genuineness of the document in his judgement (on writ petition no. 15 of 1932 A.D.) :

"True history shows that about the 5th century the Rājā of Kanauj had obtained mastery over Benaras, but there is nothing to show that the Rājā of Benaras was deprived of all his powers. What appears to have happened was that Rājā of Kanauj became the suzerain power, but the Rājā of Kāśi continued under him. He continues upto this day.

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"The defendents' contention as regards this document, therefore, fails. I hold that Ex. 1. is a genuine document and Ex. 2. is its true copy on copper plate".

This shows beyond doubt that the Jaṅgamawāḍī Math of Śrī Kāśī existed before 6th century A.D. The same land was granted to Paṇḍit Madan Mohan Mālavīya by Śrī Jagadguru Pañcākṣara Śivacārya Mahāsvāmījī to build Banāras Hindu University. The area is even now called 'Jaṅgama pura' and one or two Samādhis of the earlier Jagadgurus are there and they are called even now with respect as 'Jaṅgam-bābā samādhi' and worshipped. Further, there is a Śākhāmaṭha of this Pīṭha in the Bhaktapura (Bhātgāo) in Nepal. This Maṭha is also called Jaṅgama maṭh. In Vikrama Saṁvat, 629 (ज्येष्ठ शुद्धाष्टमी) which corresponds to 635 A.D., King Viśvamalla, the then ruler of Nepal, has made land donation to Śrī Jagadguru Mallikārjuna Śivācārya and has got the event recorded on a stone inscription which exists in the Bhātgāo Jaṅgam Maṭha even now. There are two Jaṅgamvāḍī Maṭhs at the Śisoriya Mohallā of Gayā and at Dārāgañj in Prayāg (Allahabad). The Maṭha at Gayā is not under the control of the Pīṭha, while that at Prayāg is under the control of the Pīṭha.

The Dvāparayuga Ācārya of the Pīṭha, viz., Śrī Jagadguru Viśvakarṇa Śivācārya made Vīraśaivatattvopadeśa to Sage Durvāsas. That very place where this 'Upadeśa' was given is now called Jaṅgamavāḍi Maṭha. The present Jagadguru Dr. Candraśekhara Śivācārya Mahāsvāmījī is the 86th Pontiff of the Pīṭha.

Antiquity of the Pañcapīṭhas beyond doubt:

The antiquity of the Pañcāpīṭha tradition has been proved beyond doubt through literary and inscriptional sources. As we have noted Śrī Jagadguru Renukācārya of Dvāparayuga of Rambhāpurī taught Śivasiddhānta doctrine to Sage Agastya. Śrī Jagadguru Dārukācārya of Ujjainī of the same Yuga imparted that doctrine to Sage Dadhīci.

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In the same way Tryakṣara Śivācārya taught it to King Māndhātṛ of the solar race and Śrī Jagadguru Ghaṇṭākarṇa Śivācarya of Kedāra imparted it to Sage Vyāsa. Srī Jagadguru Dhenukarṇa Śivācārya of Śrīśaila imparted the Vīraśaiva Siddhānta to Sage Sānanda. Srī Jagadguru Viśvakarṇa taught it to Sage Durvāsas. But the Viraśaivasiddhānta taught by Śrī Reṇuka to Agastya alone has come down to us through a literary work in the form of S.S. The Ācāryas of all the Pīṭhas and the Upācāryas of all Pīṭhas and all their disciples accept S.S. as the authoritative compendium of Vīraśaiva religion and philosoplhy, teaching the doctrine of 101 Sthalas for the first time. All the Vīraśaivas belong to one or the other of these Pīṭhas in view of their Sūtra and Gotra. Hence, they should know their Sūtra and Gotra. It is possible to know them from their 'Vaṁśa-gurus'. The Sūtra and Gotra of the 'Vaṁśa-guru' are automatically the Sūtra and Gotra of the Vīraśaiva families. The knowledge of the Sūtra and Gotra is necessary for the purpose of deciding the matrimonial relations. 'Sagotra-vivāha' is not normally conducted. This is the tradition. In the modern days, this restriction is often not taken care of.

Śivayogi Śivācārya's tradition: His Birth-place:

It is to this ancient and glorious tradition of the Pañcapīṭhas that Śrī Śivayogi Śivācārya belonged. For want of details, it is not known to which Pīṭha he belonged. It is also not known as to which was his place of birth and which was his region of activity. The name of one of his predecessors is Muddadeva. This name is obviously a Kannaḍa name. Hence, it is possible to say that Śrī Śivayogi Śivācārya belonged to Karnāṭaka.

Here, it is necessary to note that a supposition of Dr. Ja. Ca. Ni. about Śivayogi Śivācārya's place and position is not acceptable. His Holiness has said that Śivayogi Śivācārya was a 'Prācāryā' of a Sanskrit Vidyapīṭha at 'Sāloṭagi', a place in the Bijapur District of Karnāṭaka and

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that his 'Samādhi' is still found in that place. (Vide the 'Pīṭhikā' of S.S.S.D.). There is no doubt that there is one Śivayogīśvara Samsthāna at Sāloṭagi. About 150 years back one Siddhaliṅga Kavi has written a work called **Śivayogīśvara Purāṇa**. This work is published by Saloṭagi Śivayogīśvara Samsthana in 1972. The date of this Śivayogīśvara is not decided. He probably belonged to 1600 A.D. (Vide p.2 of the Preface in Kannaḍa to Śivayogi P. by Dr. R.C. Hiremath). There seems to be no relation between Saloṭagi or the Samādhi there and Śrī Śivayogi Śivācārya.

His Scholarship and Catholicism (Samanvayadṛṣṭi)

What is very clear is that Śrī Śivayogi Śivācārya was a great scholar and a poet of a very high order. He has primarily shown his scholarship in Vedic Saṁhitās, Upaniṣads (Śaivopaniṣads in particular), Śaivāgamas and Śaivapurāṇas. He has also shown in the Piṇḍajñānasthala, Prāṇaliṅgārcana-sthala, Śivayogasamādhisthala, etc., his intimate acquaintance with all the Āstika as well as Nāstika Darśanas especially with the theory and practice of Yoga. What is outstanding in his scholarship is his catholicity (i.e., samanvayadṛṣṭi). Firstly, he finds and declares close affinity between Veda and Siddhānta (Śaivāgamas) by virtue of their uniform teaching:

वेदधर्माभिधायित्वात् सिद्धान्ताख्यः शिवागमः।
वेदबाह्यविरोधित्वाद् वेदसंमत उच्यते।।

वेदसिद्धान्तयोरैक्यमेकार्थप्रतिपादनात्।
प्रामाण्यं सदृशं ज्ञेयं पण्डितैरेतयोः सदा।। (S.S., 5.12-3)

Secondly, he looks at all the Darśanas of the Vedic fold as having their own importance in the world of philosophy deserving our respects and advises that none of these should be refuted with arguments:

अगस्त्य खलु सिद्धान्ता विख्याता रुचिभेदतः।
भिन्नाचारसमायुक्ता भिन्नार्थप्रतिपादकाः।।

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सांख्यं योगः पाञ्चरात्रं वेदाः पाशुपतं तथा।
एतानि मानभूतानि नोपहन्यानि युक्तिभिः।। (S.S., 5.3-4)

Without entering into argumentation, refutation, etc., Śrī Śivayogi Śivācārya has brought out a co-ordination between Dvaita and Advaita by way of teaching Ṣaṭsthala doctrine expanding that into a doctrine of 101 Sthalas and showing the stages of ascendancy on the upward path of spiritual progress of the Sādhaka. Keeping sage Agastya in front as the worthy representative of humankind, Śrī Reṇuka has pacified the agitating doubts that might arise in the minds of the Sādhakas. In keeping with this tradition, Śrī Śivayogi Śivācārya has shown the path of spiritual ascendancy to human beings.

The poetic abilities of Śrī Śivayogi Śivācārya are clearly evident in the entire S.S. His descriptive power can be seen especially in the first four Paricchedas of S.S. in the description of the Kailāsaparvata, the proceedings of the divine court of Paraśiva, the 'avatāra' of Śrī Reṇuka from the Someśvaraliṅga, the hermitage of Agastya, etc. Take any stanza of S.S., you will find the mellifluous style which spontaneously persuades you to read the work without stopping. It is this readabilty which is rather rare to find in the works of religio-philosophical content (with the exception of Śrī Śaṅkara's Bhāṣyas), that is outstanding in S.S. You can enjoy the charm of the Śabdālaṅkāras which is created with spontaneous felicity without any special effort ('apṛthagyatnanirvartya' to use a phrase of Ānandavardhana): For instance:

स्वेच्छाविग्रहयुक्ताय स्वेच्छावर्तनवर्तिने।
स्वेच्छाकृतत्रिलोकाय नमः साम्बाय शम्भवे।। (S.S., 1.6)

मन्दारवकुलाशोकमाकन्दप्रायभूरुहे ।
मल्लीमरन्दनिष्यन्द पानपीनमधुव्रते।। (Ibid., 3.4)

ब्रह्मण्डकुण्डिकाषण्डपिण्डीकरणपण्डितम्। (Ibid., 3.14)

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नवचन्दनकान्तारकन्दलन्मन्दमारुतम् ।
अभङ्गुरभुजङ्गस्त्रीसंगीतरससङ्कुलम् ।। (Ibid., 4.14) .

The use of Arthālaṅkāras is equally spontaneous and effortless. Some instances are given here:

Upamā: It is said that Upamā consists in charming similarity. Instances of such similarity are too many. Some instances are given here: Muddadeva who came in the heritage of Śivayogi is compared to a pure pearl (मुक्तामणिरिवामल: — Ibid., 1.15). Śivayogi the author of S.S., is compared to the moon emerging from the ocean (सिन्धोरिव सुधाकर: Ibid., 1.20). There is an excellent Upamā (of the Vākyārtha type) in the description as to how Śiva spreads in the form of the world:

आत्मशक्तिविकासेन शिवो विश्वात्मना स्थित: ।
कुटीभावाद् यथा भाति पट: स्वस्य प्रसारणात् ।। (Ibid., 10.68)

How Śiva alone stands as the world of variety? Thus Upamā reveals it:

पत्रशाखादिरूपेण यथा तिष्ठति पादप: ।
तथा भूम्यादिरूपेण शिव एको विराजते ।। (Ibid., 10.72)

The nature of the Prāṇaliṅga has been brought out through the Simile of the frost disappearing in the sun:

प्राणो यत्र लयं याति भास्करे तुहिनं यथा। (Ibid., 12.7)

The self-surrender to and intimacy of relation with Śiva on the part of a Śaraṇa is brought out by the simile of a devoted wife with her beloved:

सतीव रमणे यस्तु शिवे शक्तिं विभावयन्।
तदन्यविमुख: सोऽयं ज्ञात: शरणनामवान् ।। (Ibid., 13.5)

The inner Śiva does not appear without the deeds of worship. This is like the rising of fire from the sacred fuel through rubbing:

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प्रकाशते यथा नाग्निररण्यां मथनं विना।
क्रियां विना तथात्मस्थो न प्रकाशो भवेच्छिवः।। (Ibid., 16.6)

[See Ibid., 16.11, 20, 32, also]

Mālopamā : One Upamā is charming. The series of comparisons for one object consists in Malopamā. This is much more charming. See how the author has used them:

Śiva residing in the Ātman has been brought out thus through such a series:

चन्द्रकान्ते यथा तोयं सूर्यकान्ते यथाऽनलः।
बीजे यथाङ्कुरः सिद्धस्तथात्मनि शिवः स्थितः।। (Ibid., 5.36).

How the world appears in Śiva? This is answered with a Mālopamā:

रज्जौ सर्पत्ववद्भाति शुक्तौ च रजतत्त्ववत्।
चोरत्ववदपि स्थाणौ मरीच्यां च जलत्त्ववत्।।
गन्धर्वपुरवद्व्योम्नि सच्चिदानन्दलक्षणे।
निरस्तभेदसम्बन्धे शिवे विश्वं विराजते।। (Ibid., 10.70-71)

Śrī Guru is looked upon thus:

क्षीराब्धिरिव सिन्धूनां सुमेरुरिव भूभृताम्।
ग्रहाणामिव तिग्मांशुर्मणीनामिव कौस्तुभः।।
द्रुमाणामिव भद्रश्रीर्देवानामिव शङ्करः।
गुरुः शिवः परः श्लाध्यो गुरूणां प्रकृतात्मनाम्।।

(Ibid., 13. 28-29)

The hopelessness of 'Pūjā' without Bhakti is brought out through this garland of Upamās:

अर्थहीना यथा वाणी पतिहीना यथा सती।
श्रुतिहीना यथा बुद्धिर्भावहीना तथा क्रिया।। (Ibid., 16.19)

[See also Ibid., 17.11, 20, 61 for Mālopamās]

Rūpaka: Rūpaka consists in the metaphorical representation of one thing as another (abhedopacāra). This is a

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charming Alaṅkāra. Śivayogi Śivacārya is fond of Rūpakas. The very first stanza of S.S. has a metaphorical representation of 'Saccidānda Śiva' as a canvas for the portrayal of the glory of the three worlds:

त्रैलोक्यसम्पदालेख्यसमुल्लेखनभित्तये।
सच्चिदानन्दरूपाय शिवाय ब्रह्मणे नमः।। (Ibid., 1.1)

Śiva is portrayed as identical with the ocean and the 36 tattvas as the waves, bubbles, etc.:

यस्योर्मिबुद्बुदाभासः षट्त्रिंशत्तत्त्वसञ्चयः।
निर्मलं शिवनामानं तं वन्दे चिन्महोदधिम्।। (Ibid., 1.3).

Śrī Siddhanātha, the immediate predecessor of Śivayogi Śivācārya, the author of S.S. is protrayed as the crest-jewel of the Viraśaiva, a great ocean of Śivajñāna : वीरशैवशिखरत्नम्, शिवज्ञानमहासिन्धुः — (Ibid., 1.18). Śiva's Śakti is metaphorically represented as the conch-shell containing the pearls in the form of the the Ṭattvas from Sadāśiva to Bhumi:

सदाशिवमुखशेषतत्त्वमौक्तिकशुक्तिकाम्। (Ibid.,2.2). Śiva is metaphorically portrayed as: त्रय्यन्तकमलारण्यविहारकलहंसक, उदारगुणमोङ्कारशुक्तिकापुटमौक्तिक, सर्वमङ्गलसौभाग्यसमुदायनिकेतन, संसारविषमूर्च्छालुजीवसञ्जीवनौषध, नित्यप्रकाशनैर्मल्यकैवल्यसुरपादक, etc., (Ibid., 3.10-13). In Śivayogasamādhisthala, a Paramparita-Rūpaka potrays the 'saṁsāra' as the piosonous tree, 'pañcakleśas' as the leaves, 'karman' as the roots and 'Śivabhāvanā' as the axe to cut it:

संसारविषवृक्षस्य पञ्चक्लेशपलाशिनः।
छेदने कर्ममूलस्य परशुः शिवभावना।। (Ibid., 12.30)

[See also Ibid., 12. 31, 13.8, 14.10, 12, 21, 22]

Dṛṣṭānta : Dṛṣṭānta consists in the relation of 'bimba-pratibimba-bhāva' (a thing and its reflection in mirror) between the two sentences: There are Dṛṣṭāntālaṅkāras in the context of Bhaktamāhātmya:

शिवाश्रितानां जन्तूनां कर्मणा नास्ति सङ्गमः।
वाजिनां दिननाथस्य कथं तिमिरजं भयम्।। (Ibid., 11.52)

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शिवभक्तिसमावेशे क्व जातिपरिकल्पना।
इन्धनेष्वग्निदग्धेषु को वा भेदः प्रकीर्त्यते।। (Ibid., 11.55)

There is another pair in the Śaraṇasthala:

शिवानन्दं समासाद्य को वान्यमुपतिष्ठते।
गङ्गामृतं परित्यज्य कः काङ्क्षेन्मृगतृष्णिकाम्।। (Ibid., 13.7)

[See also Ibid., 13.23, 24 and 35; see also my notes on these stanzas and those given above]

Vyatireka : The charm of this Alaṇkāra lies in the protrayal of the superiority of the matter on hand (Upameya) over the object similar to it (Upamāna):

कलङ्कवानसौ चन्द्रः क्षयवृद्धिपरिप्लुतः।
निष्कलङ्कस्थितो ज्ञानचन्द्रमा निर्विकारवान्।।

पार्श्वस्थतिमिरं हन्ति प्रदीपो मणिनिर्मितः।
सर्वगामि तमो हन्ति बोधदीपो निरङ्कुशः।। (Ibid.,15.23-24)

Here in the first stanza, the superiority of 'Jñānacandra' (Rūpaka) over the moon in the sky is shown and in the second stanza the superiority of the 'Bodhadīpa' over the 'Pradīpa' is shown.

Kāraṇamālā: This Alaṅkāra occurs when each preceding object is presented as the cause of each following object:

शिवयोगिनि सन्तृप्ते तृप्तो भवति शङ्करः।
तत्तृप्त्या तन्मयं विश्वं तृप्तिमेति चराचरम्।। (Ibid., 9.91)

The satisfaction of the Śivayogin is the cause for the satisfaction of Śiva and the satisfaction of the latter is the cause for the satisfaction of the world which is pervaded by Śiva.

Parikara: The employment of significant 'Viśeṣaṇas' constitutes Parikara. Here is an instance in which significant Viśeṣaṇas are given to the body (in the context of Saṁsāraheyasthala):

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मलकोशे शरीरेऽस्मिन् महादुःखविवर्धने।
तडिदङ्कुरसंकाशे को वा रुच्येत पण्डित:।। (Ibid., 5.72)

Arthāntanyāsa : When something is corroborated by a general statemetnt, it amounts to Arthāntaranyāsa. In the Bhāvācārasthala, it is said that even an enlightened person who is contented with knowledge should not give up the practice of Dharma, because ordinary people follow what the great persons do; the first statement is corroborated through the cause as to why that advice is given:

ज्ञानामृतेन तृप्तोऽपि योगी धर्मं न संत्यजेत्।
आचारं महतां दृष्ट्वा प्रवर्तन्ते हि लौलिका:।। (Ibid., 16.65)

So far a few select Alaṅkāras are pointed out in the text of S.S. There are other Alaṅkāras and there are many more instances of Alaṅkāras than those that are shown. The Śabdālaṅkaras and the Arthālaṅkaras shown here are enough to hold a mirror to the poetic abilities of the author of S.S.

Controversy regarding the original text of Śrī S.S. :

Śrī Kāśīnātha Śāstrin, in his edition in Kannaḍa script with Kannaḍa translation of S.S. published through Pañcācārya Press, Mysore, has removed some ślokas from different Paricchedas allegedly on the ground that they are against the teaching of the Śaivāgamas and the Vīraśaiva Siddhānta and has printed them at the end of the text. He is of the view that they are sphurious (prakṣipta). This has created a doubt as regards the original text of S.S. Hence, it has become necessary to discuss about this question more critically.

It may observed here that in all the available manuscripts, the text of S.S. is uniformally the same. The ślokas under question are found in their respective places in the different Paricchedas. The edition with Śrī Maritoṇṭadārya's Sanskrit commentary published from Sholapur under Śrī Vārad Mallappa Granthamālā in

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Devanāgarī script and Śrī M.L. Nāgaṇṇa's edition with the same commentary printed in Kannaḍa script, has those ślokas in their respective places. Let us now examine those ślokas and their contexts and see whether they are out of place or not.

(1) In the second Pariccheda, seven ślokes from 'तेषु प्रमथवर्गेषु' (27) to 'वितेनतु: विश्वपतेस्तु सेवाम्' (33) and in the third Pariccheda, seventeen ślokas from शम्भोराह्वानसन्तोष..." (67) to "कुतो भीतिरिहेष्यते" (82), are interpolated according to Śrī Kāśīnātha Śāstrin. These ślokas are connected with the circumstances leading to the Avatāra of Śrī Reṇuka on the earth. Śrī Kāśīnātha Śāstrin feels they are against the teaching of the Śaivāgamas. But he has not given any evidence from any of the Śaivāgamas. What is the matter contained in those ślokas? The substance of the ślokas from the second pariccheda is: 'Among the Pramathas (persons first created), Reṇuka and Dāruka were dear to Śiva. They were well-versed in all branches of learning, efficient in all deeds, free from Māyā and Mala, effulgent with great spiritual power, deeply immersed in enjoying the bliss of spiritual experience, relieved from the suffering of transmigration due to the spiritual knowledge, interested in carrying out the teaching of the great Śaivāgamas, most resourceful in going deep into the teaching of Vedānta, ever accomplished, free from fear and enjoying unstinted prowess. They were so blessed that Śiva looked upon them as efficient and trustworthy in all operations and employed them as the chamberlains of his harem. The Gaṇeśvaras Reṇuka and Dāruka rendered service to the Lord of the Universe as the chamberlains'. In the above description of Śrī Reṇuka and Dāruka, there is nothing that is objectionable. The description that Reṇuka and Dāruka were serving as the chamberlains of Śiva's harem, might have hurt the feelings of Śrī Kāśīnātha Śāstrin. But this need not be taken seriously. It is the service to Śiva that deserves to be taken into account.

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The seventeen ślokas in the third chapter narrate an event in the court of Śiva. It so happened that Śiva called Reṇuka by the movement of his eyes for granting him Prasāda and Tāmbūla. In the extreme joy on receiving such a call from Śiva, Reṇuka hurriedly went to Śiva's vicinity. In that hurry he overstepped Dāruka. On observing this Śiva addressed him with anger and blamed him for the transgression of modesty. As a punishment for that trangression, Śiva cursed Reṇuka to go to the world of mortals. Realising his mistake, Śrī Reṇuka begged pardon at the feet of Śiva and requested him to give him the power to go to the earth in his own divine form (divyadehādhārin) without undergoing the suffering of birth. Śiva granted him 'abhaya' (freedom from the fear of birth) and directed him to appear on the earth emerging himself from the Someśvaliṅga at 'Kollipākī'. The Lord assigned him the mission of establishing Śivādvaita philosophy which is beneficial to all people on the earth.

This is the situation which is given as a background to the 'avatāra' of Śrī Reṇuka on the earth. The statements in this context such as "रे रे रेणुक दुर्बुद्धे" have possibily hurt the feeling of Śrī Kāśīnātha Śāstrin. Of course if such words were addressed by anybody else would have hurt the feelings of all of us. But when the father addresses a son to teach him the right path on the occasion of transgression of modesty, no body need feel bad about it. Here the situation is similar. These things, too, need not be taken seriously. Further there is typical 'Bhāratīya faith' that all great persons are the 'avatāras' of God. While writing a biography of such 'avatāra-Puruṣas', a situation of curse (śāpaprasaṅga) is often created as a background to the 'avatāra'. There is absolutely no necessity of employing serious critical acumen to judge such a situation. On the other hand this is a curse with a difference as it is meant for a noble purpose. It is rather difficult to understand how the Almghty God gets his cosmic missions accomplished!

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By avoiding this situation, Śrī Kāśīnatha Śāstrin has changed the ślokas and the readings of the Ślokas to effect continuity. The 27th śloka in the second Pariccheda in the other editions is:

तेषु प्रमथवर्गेषु सृष्टेषु परमात्मना।
रेणुको दारुकश्चेति द्वावभूतां शिवप्रियौ।।

Śrī Kāśīnātha Śāstrin has substituted this śloka with the following śloka which he has identified as a śloka of Vijayāgama quoted in Vira. Sadā.:

सृष्टप्रमथवर्गेषु वर्णाश्रमपरिक्रमान्।
अप्राकृतसदाचारानुपादिश्यदथ प्रभु:।।

(See S.S., Kāśīnātha Śāstrin's edition, 2.27)

Again in the third Pariccheda, the second half of the 66th śloka in the other editions is read as: प्रसादं सुलभं दातुं ताम्बूलं स तमाह्वयत्। But Śrī Kāśīnatha Śāstrin has read it as: प्रसादं सुलभं दातुमाहूयेत्थं समादिशत् and joins it with श्रीशैलस्योत्तरे भागे...., etc., by leaving aside 16 ślokas in between. The śloka number of श्रीशैलस्योत्तरे भागे, etc., has been changed to 67 from 83. Thus Śri Kāśīnātha Śāstrin has taken freedom to change the ślokas and readings of ślokas from the original text. This kind of freedom is unwarranted.

(2) Again in the 11th Pariccheda of S.S. Śrī Kaśīnātha Śāstrin has dropped two ślokas, viz.,

ब्राह्मण: क्षत्रियो वापि वैश्यो वा शूद्र एव वा।
अन्त्यजो वा शिवे भक्त: शिववन्मान्य एव स:।।

शिवभक्तिसमावेशे क्व जातिपरिकल्पना।
इन्धनेष्वग्निदग्धेषु को वा भेद: प्रकीर्त्यते।। (54-55)

These ślokas belong to Bhaktamāhātmyasthala under Prasādisthala. We cannot understand as to how these ślokas are opposed to the teaching of the Śaivāgamas. In fact, they bring credit to Vīraśaivism, by echoing :

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बाह्मणाः क्षत्रिया वैश्याः शूद्रा ये चान्यजातयः।
लिङ्गधारणमात्रेण शिवा एव न संशयः।। (Pāra. Ā., 1.58)

These ślokas of S.S. demonstrate the catholicity of the Vīraśaivas and they show that the Liṅgadhāraṇa is the leveller in removing the sense of superiority and inferiority in the society.

(3) While considering other ślokas from other Paricchedas as interpolations, there is a fundamental question involved. Such Ślokas are totally thirty. They come in the 5th, 10th, 12th, 17th, 19th and 20th Paricchedas. [5. 37-39, 41; 10.69-71; 12.36; 17. 55, 66, 77; 19. 29, 32, 37, 44, 45, 47, 48,49, 82, 90; 20. 6, 21, 23, 28, 56, 64, 65, 67, 68]. These are separated from their respective places in the chapters and printed in the end of the text by Śrī. Kāśīnatha Śāstrin. Some important Ślokas are quoted here:

(१) तस्माच्छिवमयं सर्वं जगदेतच्चराचरम्।
तदभिन्नतया भाति सर्पत्वमिव रज्जुतः।।

(२) रज्जौ सर्पवद्भाति शुक्तौ च रजतत्ववत्।
चोरत्ववदपि स्थाणौ मरीच्यां च जलत्ववत्।।

(३) गन्धर्वपुरवद्व्योम्नि सच्चिदानन्दलक्षणे।
निरस्तभेदसद्भावे शिवे विश्वं विराजते।।
(S.S.,10.69-71)

(४) मिथ्येति भावयन् विश्वं विश्वातीतं शिवं स्मरन्।
सत्तानन्दचिदाकारं कथं बद्धुमिहार्हति।।

(५) शिवादन्यज्जगन्मिथ्या शिवः संवित्स्वरूपकः।
शिवस्त्वमिति निर्दिष्टो गुरुणा मुक्त एव सः।।

(६) अयथार्थप्रपञ्चोऽयं प्रतितिष्ठति शङ्करे।
सदात्मनि यथा शुक्तौ रजतत्वं व्यवस्थितम्।।
(Ibid., 17.55, 66, 77)

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(७) अखण्डानन्दसंवित्तिस्वरूपं ब्रह्म केवलम्।
मिथ्या तदन्यदित्येषा स्थितिर्ज्ञानमिहोच्यते।।
(Ibid., 19.47)

(८) असदेव जगत्सर्वं सदिव प्रतिभासते।
ज्ञाते शिवे तदज्ञानं स्वरूपमुपपद्यते।। (Ibid., 20.28)

All these ślokas seem to propound Śuddhādvaita. Since these ślokas are found in their respective places in all the available manuscripts and the printed editions so far, it is inevitable to preserve them in their respective places as the original readings. In that case what is the stand of Vīraśaivism with regard to Paraśivabrahman, Jīva and Jagat and their mutual relation? This fundamental question arises here. Śrīkara Bhā., Kri, Sā,., Vī. Ā. Ca., etc., refute Adhyāsavāda of Śrī Śaṅkara with arguments and propound the reality of the world (jagatsatyatva). Śrīpati Paṇḍita, in his Śrīkara Bhā., has said:

"शुक्तिरजतवत्तस्य जीवत्वं भ्रन्तिमात्रमिति चेन्न..... न स्वप्नवत् प्रपञ्चस्य मिथ्यात्वम् अर्थसिद्धिक्रियासिद्धिदर्शनात्।" (Śrīkara Bhā., 1.1.1., Vol. I., p.8)

Nīlakaṇṭha Śivācārya, in his Kri. Sā., has propounded the same:

"कैश्चिद् 'अथातो ब्रह्मजिज्ञासा' इत्यात्र असौत्रिक एव अध्यास: प्रपञ्चित:।..." (Krī. Sā., Part I., p. 196)

"स्वरूपबाधाभावे अबादितत्वरूपसत्यत्वस्यापि प्रपञ्चे अभ्युपगमेन सत्यबाधस्य अनुपपत्ते:।" (Ibid., Part I, p. 199)

Quoting the authority of Kri. Sā., Maritoṇṭadārya, in his Vī. Ā. Ca., propounds 'jagatsatyatva': "तस्मादविद्या जगदुपादानकारणमिति जगतो मिथ्यात्ववादो निरस्त:।" (Vī. Ā. Ca., p.12)

Thus the Vīraśaiva Siddhānta texts are in favour of 'jagatsatyatva'. In that case, how should we accept the ślokas as above as the original reading? This is the objection.

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Answer to it:

Śrī Maritoṇṭadārya who is one of those who have accepted the above ślokas as the original portions of S.S., has interpreted them in such a way as there would be no contradition with 'Jagatsatyatvavāda'. For instance:

(i) तस्माच्छिवमयं सर्वं इत्यादि— 'Just as the rope without giving up its own nature of being long and brown in colour through its Śakti, appears as a serpent to the onlookers, so does Śiva with his Māyāśakti appear not different from the world. Hence, this world of the movable and the immovable being Śiva in form, does not appear different from Śiva.' This is how Śrī Maritoṇṭadārya has interpreted the above śloka by setting aside the meaning of 'Adhyāsa' and by introducing the concept of Māyāśakti and has proved that the world is not different from Śiva. In the case of stanzas (ii) and (iii) above, he has brought out the same idea.

It may be asked here as to how can you relate the analogies "रज्जौ सर्पवद्भाति", "शुक्तौ रजतत्ववत्", "मरीच्यां जलत्ववत्", "व्योम्नि गन्धर्वपुरवत्", to the context of the appearance of Śiva as not different from the world', without admitting the delusion resulting from 'Adhyāsa'? Maritoṇṭadārya has anticipated this objection. After anticipating an objection that the world would be 'prātibhāsika' (an appearance), he shows that the next stanza, i.e., 10.72, is an answer to that:

पत्रशाखादिरूपेण यथा तिष्ठति पादपः।
तथा भूम्यादिरूपेण शिव एको विराजते।।

The tree remains as a tree and yet stands endowed with leaves, branches, etc., similarly Śiva displays himself as earth, etc., through his Māyāśakti and yet ramain as Śiva.

(iv) मिथ्येति भावयन् विश्वं, इत्यादि — With the preamble 'अथ पक्षान्तरेण भावनां कथयति', Maritoṇṭadārya interprets the Śloka in favour of 'Adhyāsa'. The context is Bhāvārpitasthala, a

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Liṅgasthala under Śaraṇasthala. In this state, meditating on the 'transcendence' (viśvātītatva) of Śiva, Śivayogin deems the world as false at one stage. This is one of the feelings like any other feeling. This is the implication of the commentator. But in connection with the next stanza 'शिवादन्यज्जगन्मिथ्या, इत्यादि'— (v) in the context of Śiṣyasthala, he once again tries to drive away the idea of 'Adhyāsa'. The natural meaning of 'शिवादन्यज्जगन्मिथ्या' is 'world different from Śiva is false'. But he takes it to mean 'शिवादन्यत् जगत् (इति) मिथ्या', i.e., 'it is false when we say that the world is different from Śiva'.

(vi) अयथार्थप्रपञ्चोऽयं, इत्यादि— Śrī Maritoṇṭadārya has explained the word 'ayathārtha' in terms of 'anitya'. The meaning is that 'just as silverness exists as grasped in the conch-shell which is of the nature of existence, so does the non-eternal world exist in Śiva'. There appears to be a clue to Śrī Maritoṇṭadārya to interpret 'ayathārtha' as 'anitya' in the following stanza:

शिव एव परं तत्त्वं चिदानन्दसदाकृतिः।
स यथार्थस्तदन्यस्य जगतो नास्ति नित्यता।। (ibid., 17.76)

Śiva, who is of the nature of existence, intelligence and bliss, is the 'Supreme principle'. There no eternality to the world as distinguished from Śiva. The contrast is between 'स यथार्थः' and 'जगतो नास्ति नित्यता,' but not between 'स यथार्थः' and 'जगतो नास्ति सत्यता'. Hence in contrast they can be taken as eternal and non-eternal.

(vii) अखण्डानन्दसंवित्ति, इत्यादि and (viii) असदेव जगत्सर्वं इत्यादि — In these ślokas, the first one gives the definition of Jñāna. He who is of the nature of absolute bliss and absolute knowledge is Brahman. The state in which it is known that what is other than that is non-eternal (mithyā), is said to be Jñāna. The second śloka says that the ignorance in the form of the notion that the world which is unmanifest becomes manifest, assumes its own form when

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the knowledge of Śiva is attained. 'Its own form' means the form of the Cicchakti who is the cause of the world. This is how Śrī Marītoṇṭadārya interprets the stanza.

Whatever may be the standpoint it is inevitable to accept these ślokas as the original parts of the text of S.S. The manuscript evidence in this case cannot be overlooked. That is the reason why Śrī Maritoṇṭadārya has retained those ślokas in their respective places. Those ślokas were in the text even before his times. Although they contain the meaning which is opposed to 'Bhedābheda' and 'Jagatsatyatvavāda', he has accepted them and sincerely tried to explain such difficult analogies as 'Śukti-rajata', etc., as outside the purview of Adhyāsa.

Now a question can be asked : In spite of accepting Śakti who is the power of Śiva in making him spread as the world and who is of the nature of 'Sat' and 'Cit', why did Śrī Śivayogi Śivācārya wrote the ślokas which obviously have the smell of 'Jaganmithyātva'? Most probably, the reason is that he was deeply influenced by Advaita. There are resons to say this. The texts like Śrīkara Bhā., Kri,. Sā., etc., have given a systematic presentation of Vīraśaiva-siddhānta following the Bra. Sū. of Bādarāyaṇa Vyāsa. S.S., which is the source-book to them, belongs to a period earlier to them, when the tenets of Vīraśaivism were not fully formulated. Then the influence of 'Śāṅkarādvaita' on all scholars was far and wide. Vīraśaiva scholars were not an exception to that. That Nijaguṇa Śivayogin, Śarpabhūṣaṇa Śivayogin, etc., were deeply influenced by it, is clear from their works in Kannaḍa and Sanskrit. It may not be wrong if we say the Śrī Śivayogi Śivācārya who flourished earlier was also under the impact of Advaita.

Still some questions remain and they are : How is it that Śrī Śivayogi Śivācārya who has propounded views in favour of Jagatsatyatva and 'Sāmarasyātmaka Aikya' between Śiva and Jīva, through out his work, made use of such

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ślokas as are obviously in favour of 'Jaganmithyātvavāda'? Did he not have a clear view about it? Two answers are possible to these questions:

(1) Firstly, although he has taken the analogies such as Rajju-sarpa, Śukti-rajata, Sthānu-cora, etc., it can be assumed that he had understood them in a new light, i.e, he had dropped the meaning in favour of illusion (Adhyāsa) and taken them in the sense that Paraśivabrahman was not different from the world which happens to be the expansion of his own inherent Śakti, just as the 'Rajju' (rope) has not been different from 'Sarpatva' (serpentness) due its Śakti of remaining in a zigzag form, brown colour, etc., just as 'Śukti' (conch-shell) has not been different from 'Rajatatva' (silverness) due its Śakti of shining, and just as the 'Sthaṇu' (pole) has not been different from 'Coratva' (thiefness) due its śakti of being in a vertical state. In the case of 'स यथार्थ: तदन्यस्य जगतो नास्ति नित्यता', the words 'यथार्थ:' and 'न नित्यता' can be taken in the sense of "नित्य" and "अनित्य". Similarly the word 'mithyā' can be taken in the sense of 'that which gets destroyed', 'that which is transitory' on the basis of the root 'मिथ' which has 'नाश' as one of its meanings.

(2) Secondly, since all these ślokas have come in the context of describing 'Śivajaganmayatva' and 'Jīvanmukta-sthiti of the Śivayogin', it can be said that in the state of 'Jīvanmukti' in which the Śivayogin has been in 'samarasa'-relation with Śiva, the world in his case is as good as not existent. While portraying that state of the 'Jīvanmukta' Śrī Sivayogi Śivācārya might have resorted to the terminology of 'Śuddhādvaita'.

In fact, it was Śrī Kāśinātha Śāstrin who raised the question of 'Mūlapāṭha'. I have discussed the point of view of Śrī Śāstrin in removing some ślokas from the text and printing them at the end as 'prakṣipta-ślokas'. Whatever may be the reason, the manuscript evidence is sufficiently

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strong to consider them as the genuine parts of the text and retain them in their respective places.

In conlusion

The above account about the literary and religious traditon of Śrī Siddhānta Śikhāmaṇi of Śivayogi Śivācārya, has been given as a background to its study. Controversies regading the authorship, the family tradition and date of the Author, the text of S.S., have been discussed with sound arguments and conclusions are drawn as per the available evidences, both internal and external. The misleading statements and conclusions of some of the earlier scholars are rejected on concrete grounds. For instance, it is shown how baseless are the conclusions that S.S. was cooked up by some 20th century scholars like Kāśīnātha Śāstrin, that the doctrine of 101 Sthalas was formulated in the Vacana Sāhitya in Kannaḍa, that, on the other extreme, this doctrine was not known to the authors of Vacanas, that Śrī Śivayogi Śivācārya belonged to the family tradition of Siddharāma of Sholapur (Sonnalige) and that S.S. was of post-Basava period (14th or 15th century A.D.).

The translations of the text of S.S. and the commentary Tattvapradīpikā are separately given. This is intended to bring out the special points made in the commentary and aviod the confusion regarding what is said in the original text and what is found in the commentary. In preparing the notes, I have given, as far as available, the references to the Sanskrit quotations in the preambles given to the ślokas and in the commentary on the ślokas. In the case of other Sanskrit statements in the notes, I have given the exact sources or the sources from which I have taken them.

In the case of dilectical discussions done at length in the Sanskrit commentary, I have tried to make them as clear as possible through the explanations in brackets and

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given a lucid presentation of the points made in them in my notes. I have made the notes as useful as possible by bringing in, as far as possible, all relevant authoritative statements from the Vedic saṁhitās, Upaniṣads, Bhagavad-gitā, Śivāgamas and other sources. I have tried to give a historical perspective to all the religio-philosophical concepts that are elucidated in S.S.

I hope that this effort will inspire further research in the field on the various aspects of Vīraśaiva studies, especially on the aspects of S.S. such as its relation with the ancient literature of Vedic Saṁhitās and Upaniṣads and its further influence on the Vacana literature and on the later Sanskrit, Kannaḍa, Telugu and Marāṭhi works on Vīraśaivism.

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APPENDIX - I

Sources of 101 Sthalas

This is to corroborate and confirm the view that S.S. is the first and pioneering work on the doctrine of 101 Sthalas. It should go to the credit of Śrī Śivayogi Śivācārya that the material found in different sources was most effectively formulated and systematically presented. In order to graphically demonstrate the matter on hand, an account of the plausible sources of the majority of the Sthalas (sub-Sthalas 92 out of 101) has been given in a tabular form as below :

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
1.	Bhakta	Piṇḍasthala	Aṅgasthala	भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् । S.S. 5.41	Śve.U., 1.32
2.	.....	Piṇḍajñāna-sthala	....	अहं प्रत्ययवेद्यत्वादनुभूतस्मृतेरपि । शरीरेन्द्रिय बुद्धिभ्यो व्यतिरिक्तः सनातनः ॥ S.S. 5.57-58	....
3.	....	Saṁsāraheya-sthala	....	भगवन्नस्थिचर्मस्नायुमज्जामांसशुक्रशोणितश्लेष्मा-श्रुदूषिते विण्मूत्रवातपित्तकफसंघाते दुर्गन्धे निःसारे किं कामोपभोगैः । S.S. 5.72	Maitreya U.
4.	....	Gurukāruṇya-sthala	....	तद्विज्ञानार्थं सद्गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् । S.S. 1.1-8	Muṇḍ.U., 1.2.12

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
5.	....	Liṅgadhāraṇa-sthala	....	एतत्सोमस्य सूर्यस्य सर्वलिङ्गं स्थापयति पाणि-मन्त्रं पवित्रम् । S.S. 6.5	Nā.U., 16
6.	....	Bhasmadhāraṇa-sthala	....	भूत्यै न प्रमदितव्यम् स एष भस्मज्योतिः स एष भस्मज्योतिः । S.S. 7.1-2	Tai.U., 1.11-1 Bṛ.Jā.U.,7.14
7.	....	Rudrākṣa-dhāraṇa-sthala	....	अत्र पुरा त्रिपुरवधायोन्मीलिताक्षोऽहं तेभ्यो जलबिन्दवो भूमौ पतितास्ते रुद्राक्षा जाताः सर्वानुग्रहाय । तेषां नामोच्चारणेन दशशत-गोदानफलं भवति दर्शनस्पर्शनाभ्यां द्विगुणं फलं भवति । अत ऊर्ध्वं वक्तुं न शक्यम् । S.S. 7.47-48	Bṛ.Jā.U., Ru.Jā.U., 2
8.	....	Pañcākṣarījapa-sthala	....	विद्यासु श्रुतिरुत्कृष्टा रुद्रैकादशिनी श्रुतौ । तत्र पञ्चाक्षरी तस्यां शिव इत्यक्षरद्वयम् ॥ S.S. 8.2	Pu. Compare: Ka.Ā., Kri.Pā., 8.4
9.	....	Ubhayasthala	....	यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ । S.S. 9.51	Śve.U., 6.23

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Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
10.	....	Trividha-sampattisthala	....	एकमूर्तेस्त्रयो भागा गुरुर्लिङ्गं च जङ्गमः । S.S. 9.59	Candra J.Ā., Kri.Pā., 5.15
11.	....	Caturvidha-sārāyasthala	....	रुद्रेणात्तमश्नन्ति रुद्रेण पीतं पिबन्ति रुद्रेणाघ्रातं जिघ्रन्ति । Compare: शिवेन भुक्तं भुञ्जीयात् तत्पीतं हि जलं पिबेत् । शिवाघ्रातं सदा जिघ्रेदेष धर्मः सनातनः । S.S. 9.70-71	Jā.U., Candra.J.Ā., Kri.Pā., 5.22
12.	....	Sopādhi-Nirupādhi-Sahajadāna-sthalas	....	देहदानात्सत्यसिद्धिरर्थदानाच्च निर्वृतिः । प्राणदानाज्ज्ञानसिद्धिरेवं सर्वं स्थिरं भवेत् ॥ S.S. 9.79	Yogaja Ā.
13.	Māheśvara-sthala	Māheśvaraprasaṁśāsthala	....	..... विश्वाधिको रुद्रो महर्षिः । हिरण्यगर्भं जनयामास पूर्वं स नो बुद्ध्या शुभया संयुनक्तु ॥ S.S. 10.8	Śve.U., 3.4
14.	....	Liṅganiṣṭhā-sthala	....	भवेत्प्राणपरित्यागश्छेदनं शिरसोऽपि वा । न त्वनभ्यर्च्य भुञ्जीयाद्भगवन्तं त्रियम्बकम् ॥ S.S. 10.22	Śiva.Dha.Pu.

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
15.	....	Pūrvāśrayanirasanasthala	....	गुरुसंस्कृतभावः सन् गुरुनिर्मितदेहवान् । विस्मृत्य पूर्वदुर्भावं तदधीनः समाचरेत् ॥ S.S. 10.30	Yogaja Ā.
16.	....	Sarvādvaitanirasanasthala	....	यावदायुस्त्रयो वन्द्या वेदान्तो गुरुरीश्वरः । क्रियाद्वैतं न कर्तव्यम् ।	Source not known
17.	....	Bhaktadehikaliṅgasthala	....	वेदवेदान्तवाक्यार्थसन्धानातीतवर्तनः । भक्तभावपरानन्दो भक्तभावैकगोचरः ॥ S.S. 10.73	Yogaja Ā.
18.	Prasādisthala	Prasādisthala	....	चित्तस्य हि प्रसादेन हन्ति कर्म शुभाशुभम् । प्रसन्नात्माऽऽत्मनि स्थित्वा सुखमक्षयमश्नुते ॥ S.S. 11.6	Maitreya U., 1.6.
19.	....	Gurumāhātmyasthala	....	मोक्षस्य दीक्षासंप्राप्यै गुरुः स्यान्मूलकारणम् । न विना गुरुणा सिद्ध्यै साधनानि भवन्त्यलम् ॥ S.S. 11.19	Candra J.Ā., Kri.Pā., 2.5.
20.	....	Liṅgamāhātmyasthala	....	दीक्षासंस्कृतिसंसिद्धे चित्ते जन्तोः समर्पितम् । लिङ्गाङ्गसामरस्याख्यं मन्निष्ठा गोपितं परम् ॥ भक्तिसिक्तं मम ज्ञानं मोक्षाय भवति ध्रुवम् ॥ S.S. 11.25	Ka.Ā., Kri.Pā., 2.9

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Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
21.	....	Jaṅgamamāhā-tmyasthala	....	आचार्यः पूर्वरूपमन्तेवास्युत्तररूपं विद्या सन्धिः। S.S. 11.35	Tai.U., 1.2-3
22.	....	Bhaktamāhā-tmyasthala	....	भकाराद्भव इत्युक्तः ककारात् कलुषं भवेत् । ततः सन्त्रायते तस्माद्भक्त इत्युच्यते बुधैः ॥ S.S. 11.45	Sūkṣ.Ā., Kri.Pā., 9.40
23.	....	Śaraṇamāhā-tmyasthala	....	शिव एको ध्येयः शिवङ्करः सर्वमन्यत्परित्यज्य । S.S. 11.57	Atha.Śikh. U., 3
				सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज । S.S. 11.61	Bhag.G., 18.66
24.	....	Prasādamāha-ttvasthala	....	भोक्ता भोग्यं प्रेरयिता भोगोपकरणानि च । सर्वं शिवमयं भाति प्रसादात् पारमेश्वरात् ॥ S.S. 11.74	Sū.Saṁ.
25.	Prāṇaliṅgi-sthala	Prāṇaliṅgisthala	....	अथ प्राणेष्वन्तर्मनसो लिङ्गमाहुः । ऊर्ध्वं प्राण-मुन्नमयत्यपानं प्रत्यगस्यति । मध्ये वामनमासीनं विश्वे देवा उपासते अङ्गुष्ठमात्रः पुरुषो ज्योति-रिवाधूमकः । S.S. 12.6	Atha.Śi. U., 66 Kaṭha U., 5.3

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
				सर्वतत्त्वमयः प्राणः सर्वज्ञानमयः शिवः । अनयोर्योगमेवैतत् प्राणलिङ्गमिहोच्यते ॥ S.S. 12.3	Kaṭha U.,5.3 Vī.Ā.
26.	....	Prāṇaliṅgār-canasthala	....	अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन् अन्तराकाशः, तस्मिन् यदन्तस्त-दन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति । अथ वक्ष्ये महादेवि लिङ्गार्चनविधिं परम् । आदौ ध्यात्वा महादेवं त्रियम्बकमुमापतिम् । प्रसन्नवदनं शान्तं दिव्यलिङ्गोपरि स्थितम् ॥ सर्वव्यापकमीशानं पवित्रं पुष्टिवर्धनम् । अर्चयेदान्तरैः पुष्पैर्मान-सैरुपचारकैः ॥ S.S. 12.14-15	Chānd. U., 8.1.1. Kā.Ā., Kri.Pā. 6.23-24
27.	....	Śivayogasamā-dhisthala	....	गुदमवष्टभ्याधाराद्वायुमुत्थाप्य स्वाधिष्ठनं त्रिः प्रद-क्षिणीकृत्य मणिपूरकं गत्वा अनाहतमतिक्रम्य विशुद्धौ प्राणलिङ्गं निरुद्ध्य आज्ञामनुयाद् ब्रह्मरन्धं ध्यायन् त्रिमात्रोऽहमिति सर्वदा ध्यायेत् । S.S. 12.25	Haṁsa U., 1

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Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
28.	....	Liṅganijasthala	....	आनन्दो ब्रह्मेति व्यजानात् । आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्ति । S.S. 12.34	Tai.U., 3.6
29.	....	Aṅgaliṅgisthala	....	द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिष-स्वजाते । तयोरन्यः पिप्पलं स्वाद्वत्त्यन श्नन्नन्यो अभिचाकशीति ॥ S.S. 12.42	R.V., 1.164.20; Muṇḍ.U., 3.1.1; Śve.U., 4.6
30.	Śaraṇasthala	Śaraṇasthala	....	तद्यथा प्रियया स्त्रिया सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरमेवमेवायं पुरुषः प्राज्ञेनात्मना सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम् ।	Bṛ.U.,14.3.21,
				लिङ्गं पतिः सती चाहं भावोऽयं वीरशैविनाम् । सती चाहं पतिर्लिङ्गं हृदि युक्तः स्वयं प्रभुः । प्रापञ्चिकसुखं नास्ति शरणस्थलमुत्तमम् ॥ S.S. 13.2	Sūkṣ.Ā., Kri.Pā.,7.52, Śa.Saṁ.
				सती चाहं पतिर्लिङ्गं हृदि युक्तः स्वयं प्रभुः । प्रापञ्चिकसुखं नास्ति शरणस्थलमुत्तमम् ॥ S.S. 13.5	

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Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
31.	....	Tāmasanirasanasthala	....	सत्त्वात् सुखं ज्ञानं च वैराग्यं सौख्यमेव च । दुःखप्रवृत्तिरागौ च लौहित्यं रजसो भवेत् । मोहो भ्रान्तिस्तथाऽऽलस्यं काष्ण्यं च तमसो भवेत् ॥ S.S. 13.15-16	Sū.Saṁ. Also see Bhag.G., 14.6.,13,80
32.	Aikyasthala	Aikyasthala	....	एकमेव तद्भवत्यविकल्पो नाऽविकल्पोऽपि नात्र काचन भिदाऽस्ति नैवात्र काचन भिदाऽस्ति नैवात्र काचन भिदाऽस्त्यत्र, भिदामिव मन्यमानः शतधा सहस्रधा भिन्नो मृत्योर्मृत्युमाप्नोति तदेतदद्वयं स्वप्रकाशं महानन्दमात्मैवैतद्ब्रह्माभयं वै ब्रह्माभयं हि वै ब्रह्म भवति य एवं वेदेति रहस्यम् । S.S. 14.4	Nṛ.U.Tā.U.,8
33.	....	Ācārasampattisthala	....	यथा रविः सर्वरसान् प्रभुङ्क्ते हुताशनश्चापि सर्वभक्षकः । तथैव योगी विषयान् प्रभुङ्क्ते न लिप्यते कर्मशुभाशुभैश्च ॥ न लिप्यते लोकदुःखेन बाह्यः । S.S. 14.16	Śiva R. Kaṭha U.,5.11

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Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
34.	....	Ekabhājanasthala	....	परेऽव्यये सर्व एकीभवन्ति । S.S. 14.28	Muṇḍ.U., 3.2.7
35.	....	Sahabhojanasthala	....	अग्राह्यमग्राह्येण वायु वायव्येन सोमं सौम्येन ग्रसति स्वेन तेजसा तस्मादुपसंहर्त्रे महाग्रासाय वै नमो नमः । S.S. 14.34	Atha.Śru.
36.	Bhaktasthala	Dīkṣāgurusthala	Liṅgasthala	दीयते च यथा ज्ञानं क्षीयते च मलत्रयम् । सा दीक्षा संज्ञिता तस्यां गुरुर्दीक्षा गुरुर्मतः ॥ S.S. 15.7	Vā.Ā.
37.	....	Śikṣāgurusthala	....	बोध्य बोधकभावेन ज्ञानद्वारेण शास्यते । शिष्यो हि येन गुरुणा स शिक्षागुरुरुच्यते ॥ S.S. 15.12	Vā.Ā.
38.	....	Jñānagurusthala	....	शिवरूपानुसन्धायि ज्ञानं येनोपदिश्यते । मुमुक्षोर्मोक्षसिद्ध्यर्थं स ज्ञानगुरुर्मतः ॥ S.S. 15.22	Vā.Ā.
39.	....	Kriyaliṅgasthala	....	इष्टमूर्जं तपसानुयच्छति । सकलं दृक्कलाग्राह्य-मिष्टलिङ्गस्थलं महत् । इष्टावाप्तिकरं साक्षाद-	Atha.Śru. Vā.Ā.

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
				निष्परिहारकम् । इष्टमूर्जं स्वभक्तानामनु- यच्छति सर्वदा । इष्टलिङ्गमिति प्राह तस्मा- दाथर्वणी श्रुति ॥ S.S. 15.30	
40.	....	Bhāvaliṅgasthala	....	भावग्राह्यमनीडाख्यं भावाभावकरं परम् । कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम् ॥	Śve.U., 5.14
				निष्कलं भावलिङ्गं स्याद् भावग्राह्यं परात्परम् ॥ S.S. 15.37	Vā.Ā.
41.	....	Jñānaliṅgasthala	....	अचिन्त्यं चाप्रमेयं च व्यक्ताव्यक्तं परं च यत् । सूक्ष्मासूक्ष्मतरं ज्ञानं तन्मे मनः शिवसङ्कल्पमस्तु ॥	Pra.U. 4.12
				परात्परं तु यत्प्रोक्तं तृप्तिलिङ्गं तदुच्यते । भावनातीतमव्यक्तं परं ब्रह्म शिवाभिधम् ॥ S.S. 15.45	Vā.Ā.
42.	....	Svayasthala	....	परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते । स उत्तमं पुरुषः स तत्र पर्येति । प्राणलिङ्गपरि-	Chānd.U., 8.12.3
				ज्ञानानन्दः स शिवलाञ्छनः । बाह्यकर्मपरित्यागी स स्वयं लिङ्गमुच्यते ॥ S.S. 15.51	Vā.Ā.

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Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
43.	....	Carasthala	....	आत्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराड् भवति तस्य सर्वेषु लोकेषु कामचारो भवति। अहंममत्वशून्यात्मा निजबोधैकरूपदृक्। स्वयमेव स्वयं भूत्वा चरतीति चरः स्मृतः ॥ S.S. 15.57	Chānd.U., 7.25.2 Vā.Ā.
44.	....	Parasthala	....	तद्ब्रह्माहमिति ज्ञात्वा ब्रह्म सम्पद्यते परम्। स्वयं स्वयत्वमासाद्य चरतो न परः स्मृतः। असौ ततोऽतीतवर्णाश्रमत्वेन परः स्मृतः ॥ S.S. 15.64	Amṛta B.U.,8 Vā.Ā.
45.	Māheśvara-sthala	Kriyāgamasthala	....	यान्यनवद्यानि कर्माणि तानि सेवितव्यानि नो इतराणि। अल्पक्रिया बहुफलं वीरशैवं महेश्वरि। S.S. 16.5	Tai.U., 1.11.2 Vā.Ā.
46.	....	Bhāvāgamasthala	....	यं यथोपासते तदेव यद्भावं तद्भवति यथाकारी यथाचारी तथा भवति। शिवभावानुसन्धाना-च्छिवो भावे प्रकाशते। S.S. 16.15	Bṛ.U., 4.4.5 Yogaja Ā.

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
47.	....	Jñānāgamasthala	....	यथेह कर्मचितो लोकः क्षीयते, एवमेवामुत्र पुण्य-चितो लोकः क्षीयते । ज्ञात्वा देवं मुच्यते सर्वपाशैः । ज्ञात्वा देवं सर्वपाशापहानिः । तमेवं ज्ञात्वा मृत्युपाशांश्छिनत्ति । S.S. 16.25	Chānd.U.,8.1.6 Śve.U., 1.8; 4.16; 5.13. Ibid., 1.11, Ibid., 4.15
48.	....	Sakāyasthala	....	आकाशगमनादीनि सर्वज्ञानसमृद्धयः । भवन्त्येव सकायस्य शिवसंसक्तचेतसः ॥ S.S. 16.36	Skānda P.
49.	....	Akāyasthala	....	परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायम-शरीरमलोहितं शुभ्रमक्षरं वेदयते यस्तु सौम्य । स सर्वज्ञः सर्वो भवति । S.S. 16.43	Pra.U., 4.10
50.	....	Parakāyasthala	....	स वेदैतत्परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम् । उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदतिवर्तन्ति धीराः ॥ S.S. 16.49	Mund.U., 3.2.1
51.	....	Dharmācāra-sthala	....	यद्वेदाधिगमः धर्मस्यानुचरणं स्वाश्रमेष्वेवानुक्रमणं स्वधर्म एव संवर्धते स्तम्भशाखेवेतराण्यनेनोर्ध्व-भाग् भवत्यन्यथा पतति । S.S. 16.58	Mai.U., 4.3

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Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
52.	....	Bhāvācārasthala	....	ज्योतीरूपं शिवं पूर्णं विश्वतेजोनिवर्तकम् । आशयं भासयन्तं च भावयंस्तन्मयो भवेत् ॥ S.S. 16.67	Kāmika Ā.
53.	....	Jñānācārasthala	....	सत्यं ज्ञानमनन्तं ब्रह्म । S.S. 16.76	Tai.U., 2.1.1.
54.	Prasādisthala	Kāyānugraha-sthala	....	विविक्तदेशे च सुखासनस्थः शुचिः समग्रीवशिरः शरीरः । अन्त्याश्रमस्थः सकलेन्द्रियाणि निरुद्ध्य भक्त्या स्वगुरुं प्रणम्य ॥ हृत्पुण्डरीकं विरजं विशुद्धं विचिन्त्य मध्ये विशदं विशोकम् । अचिन्त्यमव्यक्तमनन्तरूपं शिवं प्रशान्तममृतं ब्रह्मयोनिम् ॥ S.S. 17.5	Kai.U., 5-6
55.	....	Indriyānugraha-sthala	....	त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा संनिरुद्ध्य । ब्रह्मोडुपेन प्रतरेत विद्वान् स्रोतांसि सर्वाणि भयावहानि । S.S. 17.14	Śve.U., 2.8
56.	....	Prāṇānugraha-sthala	....	प्राणान् प्रपीड्येह स युक्तचेष्टः क्षीणे प्राणे नासिकयोरुच्छ्वसीत । S.S. 17.24	Śve.U., 2.9

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Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
57.	....	Kāyārpitasthala	....	यदा शिवाय स्वात्मानं दत्तवान् देशिकात्मने । तदा शैवो भवेद्देवि न ततोऽस्ति पुनर्भवः ॥ S.S. 17.34	Yogaja Ā.
58.	....	Karaṇārpita-sthala	....	यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा । तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ S.S. 17.39	Kaṭha U. 3.6
59.	....	Bhāvārpitasthala	....	तस्मात् प्रपञ्चसम्बन्धभावं हित्वा शिवात्मकम् । भावमाश्रित्य यत्नेन कुर्याद् व्यापृतिमीश्वरे ॥ S.S. 17.50	Yogaja Ā.
60.	....	Śiṣyasthala	....	यथा सिद्धरसस्पर्शात् ताम्रं भवति काञ्चनम् । गुरूपदिष्टश्रवणाच्छिष्यस्तत्त्वमयस्तथा ॥ S.S. 17.58	Yogaja Ā.
61.	....	Śuśrūṣusthala	....	तस्मादुपाश्रितात् सम्यक् सहजं प्राप्य सद्गुरोः । अनायासेन सततमात्माभ्यासरतो भवेत् ॥ S.S. 17.68	Yogaja Ā.

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Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
62.	....	Sevyasthala	....	भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ दृष्टिः स्थिरा यस्य विनैव दृश्यं वायुस्थिरो यस्य विना प्रयत्नम् । चित्तं स्थिरं यस्य विनावलम्बं स एव योगी स गुरुः स सेव्यः ॥ S.S. 17.81	Muṇḍ.U., 2.2.8 Yogaja Ā.
63.	Prāṇaliṅgi-sthala	Ātmasthala	....	एष आत्मा अपहतपाप्मा विजरो विमृत्युर्विशोकोऽविजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः । S.S. 18.5	Chānd.U., 8.1.5
64.	....	Antarātmasthala	....	सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः । एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ S.S. 18.18	Kaṭha U., 5.11
65.	....	Paramātmasthala	....	एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् । समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ S.S. 18.28	Kai.U., 24
66.	....	Nirdehāgamasthala	....	आश्रयो द्वन्द्वमित्युक्तं द्वंन्द्वत्यागात् परो दमः । जीवन्मुक्तः सदा योगी देहत्यागाद्विमुच्यते ॥ S.S. 18.36	D.K., 44

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Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
67.	....	Nirbhāvāgama-sthala	....	नैवोर्ध्वं धारयेच्चित्तं न मध्यं नाप्यधः क्वचित् । अन्तर्भावविनिर्मुक्तं सदा कुर्यान्निराश्रयम् ॥ S.S. 18.44	D.K.,38
68.	....	Naṣṭāgamasthala	....	यत्र हि द्वैतमिव भवति तदितर इतरं शृणोति तदितर इतरमभिवदति तदितर इतरं मनुते तदितर इतरं विजानाति, यत्र वा सर्वमात्मैवा-भूत्केन कं जिघ्रेत्तत्केन कं पश्येत्तत्केन कं शृणु-यात् तत्केन कमभिवदेत्तत्केन कं मन्वीत तत्केन कं विजानीयात् । येनेदं सर्वं विजानाति तं केन विजानीयाद्विज्ञातारमरे केन विजानीयादिति । S.S. 18.50	Bṛ.U., 2.4.14
69.	....	Ādiprasādisthala	....	यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै । तं महादेवमात्मबुद्धिप्रकाशं · मुमुक्षुर्वै शरणमहं प्रपद्ये । S.S. 18.56	Śve.U. 6.18
70.	....	Antyaprasādi-sthala	....	अणोरणीयन्महतो महीयानात्मास्य जन्तोर्निहितो गुहायाम् । तमक्रतुं पश्यति वीतशोको धातुः प्रसादान्महिमानमीशम् (आत्मनः) । S.S. 18.62	Kaṭh U.2.20; Śve.U., 3.20; Śara. U.,21

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
71.	....	Sevyaprasādi-sthala	....	अन्तःशरीर एवायं बाह्य एव न संस्थितः । महानन्दप्रसादोऽयं सर्वत्रैवावभासते ॥ S.S. 18.69-71	Sar.A.
72.	Śaraṇasthala	Dīkṣāpādodaka-sthala	....	आचार्यः पूर्वरूपम् अन्तेवास्युत्तररूपं विद्या सन्धिः । अस्मात्प्रविततात् बन्धात् परसंस्था-निरोधकत्वात् । दीक्षैनं मोचयेत् पूर्वं शैवं धाम नयत्यपि ॥ S.S. 19.6	Tai.U.,1.3. Svāy.Ā.
73.	....	Śikṣāpādodaka-sthala	....	मायामयमिदं द्वैतमद्वैतं परमार्थतः । विकल्पो विनिवर्तेत कल्पितो यदि केनचित् ॥ उपदेशादयं वादो ज्ञाते द्वैतं न विद्यते ॥ S.S. 19.12	Māṇḍūkya Kā., 1.17-18.
74.	....	Jñānapādodaka-sthala	....	नाध्यक्षं नापि तल्लैङ्गं न शाब्दमपि शाङ्करम् । ज्ञानमाभाति विमलं सर्वथा सर्ववस्तुषु ॥ S.S.19.19	Mṛg.Ā., 5.16
75.	....	Kriyāniṣpatti-	....	अद्वैतभुक्तियुक्तस्य योगिनः सकला क्रिया । आस्ते दग्धपटन्यायात् क्रियामात्रं हि न क्रिया ॥ S.S. 19.29	Vī.Ā.

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76.	....	Bhāvaniṣpatti-sthala	....	चिरेण साध्यमानस्य भावुकैर्विगतक्रमैः । स्थिर-भावो हि भावस्य भावनिष्पत्तिरुच्यते ॥ S.S. 19.37	Ki.Ā.
77.	....	Jñānaniṣpatti-sthala	....	यथा मनः स्थिरे तत्त्वे लब्धलक्ष्यं विलीयते । तथा ह्यशेषविज्ञानं विनाशमुपगच्छति ॥ S.S. 19.44	Niḥśvāsa Kā.
78.	....	Piṇḍākāśasthala	....	एक एव हि भूतात्मा भूते भूते व्यवस्थितः । एकधा बहुधा चैव दृश्यते जलचन्द्रवत् ॥ S.S. 19.52	Amṛta B.U., 11
79.	....	Bindvākāśa-sthala	....	सदाशिवादि तत्त्वानां कारणं व्यापकः परः । बिन्दुरूपः शिवो ध्येयो बिन्द्वाकाश इतीर्यते ॥ S.S. 19.59	Ki.Ā.
80.	....	Mahākāśasthala	....	व्योमाकारं महासूक्ष्मं व्यापकं यो न भावयेत् । संसारी स भवेल्लोके बीजकोशक्रिमिर्यथा ॥ S.S. 19.65.66	D.K.,24

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
81.	....	Kriyāprakāśa-sthala	....	क्रियावन्तः श्रोत्रियाः ब्रह्मनिष्ठाः । मोक्षप्रदं चैहिकसौख्यदं च सर्वोत्तरं शाङ्करकर्म सत्यम् । S.S. 19.76	Muṇḍ.U., 3.2.10 Yogaja Ā.
82.	....	Bhāvaprakāśa-sthala	....	स्वदयापूर्णभावस्य स्वेनैवोपचितस्य च । तस्यैव भासते भावे सोऽयमादिमहेश्वरः ॥ S.S. 19.83	Yogaja Ā.
83.	....	Jñānaprakāśa-sthala	....	गवामनेकवर्णानां क्षीरस्याप्येकवर्णता । क्षीरवत् पश्यते ज्ञानं लिङ्गिनस्तु गवां यथा ॥ शिवादि-स्मरणं ज्ञानं ज्ञानात् सत्ता प्रकाशते । सत्तया-नन्दसम्प्राप्तिरानन्दाच्चैव सिद्धिदः ॥ S.S. 19.90	Amṛta B.U., 19 Yogaja Ā.
84.	Aikyasthala	Svīkṛtaprasādi-sthala	....	ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते ध्यायमानः । ज्ञानोत्पत्तिनिमित्तं तु क्रियाचर्या प्रकीर्तिता । योगं सालम्बनं त्यक्त्वा निष्प्रपञ्चं विचिन्तयेत् ॥ S.S. 20.6	Muṇḍ.U., 3.1.8 D.K., 15
85.	....	Śiṣṭaudanasthala	....	मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् । ग्रन्थिजन्यं कलाकालविद्यारागनृमातरः । गुण-धीगर्वचित्ताक्षमात्राभूतान्यनुक्रमात् ॥ S.S. 20.14	Śve.U., 4.10 Mṛg.Ā., Vidyāpāda, 10.1

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Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
86.	....	Carācaralaya-sthala	....	सोऽविद्याग्रन्थिं विकिरतीह सोम्य । विषसम्बन्धिनी शक्तिर्यथा मन्त्रैर्निरुद्ध्यते । यथा न तदिति क्षीणमेवं पुंसो कालक्षयः ॥ S.S. 20.21	Muṇḍ. U., 2.1.10 Ki.A.
87.	....	Bhāṇḍasthala	....	ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः । तदेव शुक्लं तद्ब्रह्म तदेवामृतमुच्यते ॥ तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन॥ यथा कुण्डलिनीशक्तिर्माया कर्मानुसारिणी । नादबिन्द्वादिकं कार्यं तस्या इति जगत्स्थितिः ॥ S.S. 20.29	Kaṭha U., 6.1 Viśva. Sara.
88.	....	Bhājanasthala	....	परास्य शक्तिर्विमला वितर्का स्वाभाविकी रुद्र-समानधर्मिणी । ज्ञानक्रियेच्छादिसहस्ररूपा तन्मे मनः शिवसङ्कल्पमस्तु । या सा माहेश्वरी शक्तिः सर्वानुग्राहिका शिवा । धर्मानुवर्तनादेव पाश इत्युपचर्यते ॥ S.S. 20.35-36	Śiva Sa.U. Mṛg.Ā., 7.11
89.	....	Aṅgālepasthala	....	यथा पुष्करपलाश आपो न श्लिष्यन्ते, एवमेव पापकर्म न श्लिष्यन्ते । एवंभूतस्य कर्माणि	Chānd.U., 4.14.3.

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Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
				क्रियमाणानि योगिनः । प्रयान्ति नैव लिप्यन्ते पापपुण्यानि संक्षयम् ॥ S.S. 20.42	Yogaja Ā.
90.	....	Svaparājñasthala	....	यथा प्रियया सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम्, एवमेवायं पुरुषः प्राज्ञेनात्मना सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम् ॥	Bṛ.U., 4.3.21
				स्वयं स्वस्य परो नैव न परः स्वस्य विद्यते । इति धार्येऽपि संलीने तस्मिन् ज्ञेयं न तस्य हि ॥ S.S. 20.48	Sar.Ā.
91.	....	Bhāvābhāva-layasthala	....	स्वप्नान्तं जागरितान्तं चोभौ यो वा न जानाति येनानुपश्यति। महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥	Kaṭha U., 4.4
				भावाभावद्वयातीतं स्वप्नजागरणातिगम् । मृत्युजीवननिर्मुक्तं तत्त्वं तत्त्वविदो विदुः ॥ S.S. 20.55	Yogaja Ā.
92.	....	Jñānaśūnya-sthala	....	अप अप्स्वग्निमग्नौ वायुं वायौ व्योम्नि व्योम लक्षयेत् । एवमन्तर्गतं चित्तं पुरुषे प्रतिमुच्यते ॥	Maitreya U.,
				सर्वशून्यं निराभासं सामरस्यं तथा भवेत् । घृते घृतं यथा न्यस्तं क्षीरे क्षीरं यथैवच ॥ S.S. 20.60	Sar.Ā.

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APPENDIX - II

Abbreviations (Akārādi)

A. Ko. - *Amara Kośa*
A. Vi. Sā - *Acintya Viśva Sādākhya*
Ajit. Ā - *Ajita Āgama*
Atha. V. - *Atharva Veda*
Atha. Śikh. U. - *Atharva Śikhā Upaniṣad*
Atha. Śiras. - *Artharva Śira-Upaniṣad*
Atha. Śru. - *Artharvaśruti*
Anu. S.(Śiva. Sū) - *Anubhava sūtra (Śivanubhava-sūtra)*
Abhi. va. - *Abhiyuktavacana*
Amṛta B. U. (Bra. B.U.) - *Amṛta Bindu Upaniṣad (Brahma Bindu Upaniṣad)*
Allama Va. Saṁ - *Allamaprabhu-devara Vacana Saṁpuṭa*
Ā. - *Āgama*
Ātma. U. - *Ātmaprabodha Upaniṣad*
Īśa. U. - *Īśāvāsya Upaniṣad*
Īśāna. Pa. - *Īśānaguru Paddhati*
Īśvara Pra. - *Īśvara Pratyabhijñā*
Ṛv. - *Ṛgveda*
Ṛ. Bhā. Bhu - *Ṛg Bhāṣya Bhūmika (Kapālī Śāstrin)*
Ai. Ā. - *Aitareya Āraṇyaka*
Ai. U. - *Aitareya Upaniṣad*
Ka. Ka. Ca. - *Karnāṭaka Kavi Carite-2*
Kaṭha U. - *Kaṭha Upaniṣad*
Kaṭha Ru. U. - *Kaṭha Rudra Upaniṣad*
Kā. Ā. - *Kāraṇa Āgama*
Kā. Ku. Saṁ. - *Kālidāsa's Kumara Sambhava*
Kāmika Ā. - *Kāmika Āgama*
Ki. Ā. - *Kiraṇa Āgama*
Kūrma P. - *Kūrma Purāṇa*
Kai. U. - *Kaivalya Upaniṣad*
Kri. Sā. - *Kriyā Sāra*
Gu. Vaṁ. Kā. - *Guru Vaṁśa Kāvya*
Gau. Kā. (Māṇḍūkya Kā) - *Gauḍapāda Kārikā (Māṇḍūkya Kārikā)*
Ca. Ba. Va. - *Cannabasavaṇṇa-navara Vacanagaḷu*
Candra J.Ā. - *Candra Jñāna Āgama*
Chānd. U. - *Chāndogya Upaniṣad*
Jā. U. - *Jābāli Upaniṣad*
Jai. Brā. - *Jaiminīya Brāhmaṇa*
Jñānottara Ā. - *Jñānottara Āgama*
Tattva P. - *Tattva Prakāśa*
Ta. Pra. - *Tattva Pradīpikā*
Tejo. U. - *Tejobindu Upaniṣad*
Tai. Ā. - *Taittirīya Āraṇyaka*
Tai. U. - *Taittirīya Upaniṣad*
Tai. Saṁ. - *Taittirīya Saṁhitā*
Tra. Ta. - *Trayī Tantra*
Tripād. V. Mahā. - *Tripād Vibhūti Mahānārāyanopaniṣad*
D. K. - *Devī Kālottara*
Dakṣiṇā. U. - *Dakṣināmūrti Upaniṣad*
Dvā. - *Dvādaśa Sāhasrī*
Dha. Gu. - *Dharma Guptābhyudaya*
Nāda. U. - *Nādhabindu Upaniṣad*
Niḥśvāsa Kā. - *Niḥśvāsa Kārikā*

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Nīla R.U. - *Nīla Rudra Upaniṣad*
Nṛ.U.Tā.U. - *Nṛsiṁha Uttara Tāpinī Upaniṣad*
Nṛ. Tā. U. - *Nṛsiṁha Tāpanī Upaniṣad*
Ne. U. - *Netra Udyota*
Pa. Tri. - *Parā-triṁśikāśāstra*
Pa. Pu. - *Padma Purāṇa*
Pa. Śa. - *Pampā Śataka*
Pañca B.U. - *Pañca Brahma Upaniṣad*
Pañca Śā. - *Pañcāśikā Śāstra*
Paṇḍita. Ca. - *Paṇḍitārādhya Caritra*
Patiparā. - *Patiparātantra*
Padma P. - *Padma Purāṇa*
Parama. U. - *Paramahaṁsa Upaniṣad*
Pā. Ā. - *Pāśupata Āgama*
Pāra. Ā. - *Parameśvara Āgama*
Pārā. P. - *Pārāśaropapurāṇa*
Pu. - *Purāṇa*
Pū. Kā. - *Pūrva Kāraṇa (Āgama)*
Pauṣ. Ā. - *Pauṣkara Āgama*
Pra. U. - *Praśna Upaniṣad*
Pra. Ka. - *Prabuddha Karnāṭaka/20, 4, 1949*
Pra. Sā. - *Prapañca Sāra*
Pra. Hṛ. - *Pratyabhijñā Hṛdaya*
Ba. Pu. - *Basava Purāṇa*
Ba. Ṣaṭ. Va. - *Basavaṇṇa-navara Ṣaṭsthala Vacanagaḷu*
Bā. Ma. - *Bāla Manoramā*
Bṛ. U. - *Bṛhadāraṇyaka Upaniṣad*
Bṛ. Jā. U. - *Bṛhad Jābāla Upaniṣad*
Bra. U. - *Brahma Upaniṣad*
Bra. Uttara. - *Brahma Uttarakhaṇḍa*
Bra. Sū. - *Brahma Sūtra*
Bhag. G. - *Bhagavad Gītā*
Bhaj. - *Bhajagovindam (Stotra)*
Bhag. G. Bhā. - *Bhagavadgītā Bhāsya of Śaṇkara*
Bha. Jā. U. - *Bhasma Jābāla Upaniṣad*
Bhāga. P. - *Bhāgavata Purāṇa*
Bhāva. - *Bhāvacintāratna*
Ma. Ā. - *Makuṭa Āgama*
Ma. U. - *Mahā Upaniṣad*
Manīṣā P. - *Manīṣā Pañcaka*
Ma. Bhā. - *Mahā Bhārata*
Ma. Bhā. Tā. Nir. - *Mahā Bhārata Tātparya Nirṇaya*
Maruḷa. Vi. - *Maruḷārādhya Vijaya*
Maruḷa. Si. - *Maruḷa Siddhāṅka*
Ma. Smṛ. - *Manu Smṛti*
Mah. S. - *Mahimnaḥ Stotra*
Ma. Nā. U. - *Mahā Nārayana Upaniṣad*
Māṇḍūkya Kā. - *Māṇḍūkya-kārikā*
Māṇḍūkya U. - *Māṇḍūkya Upaniṣad*
Muktika U. - *Muktika Upaniṣad*
Muṇḍ. U. - *Muṇḍaka Upaniṣad*
Mṛg. Ā. - *Mṛgendra Āgama*
Mai. U. - *Maitrāyaṇī Upaniṣad*
Maitreya U. - *Maitreya Upaniṣad*
Maitreyi - *Maitreyī Upaniṣad*
Yā. Ni. - *Yāska's Nirukta*
Yā. Smṛ. - *Yājñavalkya Smṛti*
Yo. Arṇava - *Yoga Arṇava*
Yogaja Ā. - *Yogaja Āgama*
Yo. Vā. - *Yoga Vāsiṣṭha*
Yo. Śā. - *Yogaśāstra*
Yo. Śi. U. - *Yoga Śikhā Upaniṣad*
Yo. Sū. - *Yoga Sūtra*

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Raghu. - *Raghuvaṁśa*
Ru. U. - *Rudra Upaniṣad*
Ru. J.U. - *Rudrākṣa Jābāla Upaniṣad*
Ru. Mantras. - *Rudra Mantras*
Ru. Yā. - *Rudra Yāmala*
Ru. Hṛ.U. - *Rudra Hṛdaya Upaniṣad*
Re.Ra. - *Revaṇasiddheśvara Ragaḷe*
Re.Vi. - *Reṇuka Vijaya*
Liṅga. U. - *Liṅga Upaniṣad*
Liṅga. Dhā. Ca. - *Liṅga Dhāraṇa Candrikā*
Lai. P. - *Laiṅgya Purāṇa*
Vajra U. - *Vajra Upaniṣad*
Varaha U. - *Varahopaniṣad*
Vā. Ā. - *Vātula Āgama*
Vā. Pa. - *Vākya - Padīya*
Vāsiṣṭha. - *Vāsiṣṭhavacana*
Vāy. Saṁ. - *Vāyavīya Saṁhitā*
Vāyu P. - *Vāyu Purāṇa*
Vā. Śu. Ā. - *Vātula Śuddha Āgama*
Vā. Saṁ. - *Vājasaneyī Saṁhita*
Vi. Cū. - *Viveka Cūḍāmaṇi*
Vidvan Mā. Haṁ. - *Vidvan Mānasa Haṁsa*
Vim. Sāhasrī - *Vimarśana Sāhasrī*
Virū. Pa. - *Virūpākṣa Pañcāśikāśāstra*
Viṣṇu P. - *Viṣṇu Purāṇa*
Viśva Sā. - *Viṣva Sādākhya*
Viśva Sāra. - *Viśva Sārottara*
Vī. S.S. - *Vīraśaiva Sadācāra Saṅgraha*
Vī. A. Pu. - *Vīraṣaiva Amṛta Purāṇa*
Vī. Ā. - *Vīra Āgama*
Vī. Ā. Ca. - *Viraśaiva Ānanda Candrikā*
Vīra. Pra. - *Vīraśaivācāra Pradīpa*
Vī. Dha. Śi. - *Vīraśaiva Dharma Śiromaṇi*
Vī. Pañca. Pa. - *Vīraśaiva Pañcapīṭha Parampare*
V.B.P. - *Vīraśaiva Bhavya Parampare*
Vīra. Sadā. - *Viraśaiva Sadācārasaṇgraha*
Vīra. Sar. Dī. - *Vīraśaiva Sarvotkarṣa Dīpikā*
Ve. Vī. Ci. - *Vedasāra Vīraśaiva Cintāmaṇi*
Śa. Saṁ. - *Śaṅkara Saṁhitā*
Śata. Bhā. - *Śatapatha Brāhmaṇa*
Śara. U. - *Śarabha Upaniṣad*
Śā. - *Śākuntala*
Śi. Ā. - *Śivāgama*
Śi. Āloka - *Śivāloka*
Śiva. U. - *Śiva Upaniṣad*
Śiva. Dṛ. - *Śiva Dṛṣṭi*
Śiva Dha. P. - *Śiva Dharmottara Purāṇa*
Śiva Mā. Pū. - *Śiva Mānasa Pūjāstotra*
Śi. Ta. R. - *Śiva Tattva Ratnākara*
Śi. Ta. Sā. - *Śiva Tattva Sāramu*
Śivayogi. P. - *Śivayogīśvara Purāṇa*
Śiva Sa. U. - *Śiva Saṅkalpa Upaniṣad*
Śiva R. - *Śiva Rahasya*
Śiva Sū. - *Śivasūtra*
Śu. Ra. U. - *Śuka Rahasya Upaniṣad*
Śaiva. P. - *Śaiva Purāṇa*
Śaiva R. - *Śaiva Ratnākara*

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Śrīkara Bhā. - *Śrīkara Bhāṣya*
Śru. - *Śruti*
Śve. U. - *Śvetāśvatara Upaniṣad*
Sa. Da. Sa. - *Sarva Darśana Saṅgraha*
Sa. Ma. - *Sarvamaṅgalāgama*
S.U. - *Sadananda Upaniṣad*
Saṅ. P. - *Saṅketa Paddhati*
Sar. Ā. - *Sarvajñānottara Āgama*
Saddharma Vā. - *Saddharma Vāridhi*
Sā. Kā. - *Sāṅkhya Kārika*
Sā. Kau. - *Sāṅkhyatattva Kaumudī*
S. Ā. - *Siddhānta Āgama*
Si. Kau. - *Siddhānta Kaumudī*
Si. Bo. - *Siddhānta Bodhinī*
Si. Śi. U. - *Siddhānta Śikha Upaniṣad*
S.S. - *Siddhānta Śikhāmaṇi*
S.S.S.D. - *Siddhānta Śikhāmaṇi Saundarya Darśana*
Si. Śi. - *Siddhānta Śikhopaniṣad*
S. Śe. - *Siddhānta Śekhara*
Si. Sā. - *Siddhānta Sārāvalī*
Siddha. Ca. - *Siddharāma Carita*
Supra Ā. - *Suprabheda Āgama*
Sūkṣ. Ā. - *Sūkṣma Āgama*
Sū. Gī. - *Sūtagītā*
Sū. Saṁ. - *Sūta Samhitā*
Sau. L. - *Saundarya Laharī*
Skanda P. - *Skanda Purāṇa*
Smṛ. - *Smṛti*
Sva. La. Bhai. - *Svacchanda Lalita Bhairavī*
Svā. - *Svāvabodha*
Svāy. Ā. - *Svāyambhuva Āgama*
Haṁsa U. - *Haṁsa Upaniṣad*
Ha. Ra. - *Hariharana Ragaḷegaḷu*
Hā. Ka. Ra. - *Hāvinahāḷu Kallayyana Ragaḷe*

Diacritical marks

ॐ	अ	आ	इ	ई	उ	ऊ	ऋ	ऌ	ए	ऐ	ओ	औ	अं	अः
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			प्	फ्	ब्	भ्	म्			
			p	ph	b	bh	m			

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Dr. M. Sivakumara Swamy is one of the bright luminaries of the Sanskrit field. A versatile scholar in Sanskrit, Kannada, English and Hindi. He Served as the Chairman of Sanskrit Department in Bangalore University. He had been a member of the academic bodies of Bangalore University and other prestigious universities of our country. He also served as a member of the Central Sanskrit Board, Grant-in-aid Committee and Examination Board of Rastriya Sanskrit Sansthan, New Delhi. Academic Committee of the Institute of Advanced Studies at Simla and Viśiṣṭa Parisad (Senate) of Sri Lal Bahadur Shastri Central Sanskrit Vidyāpīṭha, New Delhi. He guided successfully 18 students for Ph.D. and 20 students for M.Phil. He has published 25 research papers and nearly 25 books of which Vedabhārati, Pāṇinīyaṁ Vaidika Vyākaraṇam, Saṁskrita Sāhitya Samīkṣe, Abhinava Pāṇinīyam, Ṣaḍ-darśana Samuccaya of Hariabhadrasūri, Śrī Reṇuka Gītā (an abridged edition of S.S. with English translation), Śrī Siddhāntaśikhāmaṇi : A Study, Śaivāgamas : A Study, Post-Jagannatha Alaṅkāraśāstra, are some. He is a recipient of the Rāṣṭrapati Praśasti for Sanskrit in 2004.

ŚRĪ SIDDHĀNTAŚIKHĀMAṆI

Śrī Siddhāntaśikhāmaṇi in 21 chapters called Paricchedas, is the authority on the religion and philosophy of Vīraśaivism. The doctrine of 101 Sthalas within the framework of Six Sthalas, Bhaktasthala, etc., is the central teaching of the text. It represents a tradition of Śivādvaita Vedānta which has brought about a harmony between the Dvaita and Advaita teaching of the Upaniṣads. It is a quintessence of the teaching of the latter parts of the Śaivāgamas. It is the work of Śrī Śivayogi Śivācārya in the form of a dialogue between Śri Reṇuka and Sage Agastya. It is an authority cited in the post-tenth century Viraśaiva Literature in Sanskrit, Kannada, Telugu, etc.

- Shri Sha. Bra. Dr. Mahanthalinga Shivacaryaru
Srimad Vibhutipura Virasimhasana Samsthana Matha